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## CORPORATE RELIGION AND PERSONAL PIETY

**I**T is a commonplace of Catholic philosophy that man is essentially a social being and that his social character pervades and determines all phases of his existence. To disengage what is social inheritance in him from what is personal acquisition and individual achievement would be a task impossible of solution. The roots of the human self are deeply imbedded in what we might very aptly call the social soil and it is out of this soil that man draws the elements on which his personal growth depends. There is not for man any personal self realization except through society. Man isolated from his fellow men never reaches the full stature of manhood, but on the contrary remains dwarfed and stunted like a plant growing in a meager soil. All human deterioration is in the direction of selfishness. The more he withdraws from contacts from others and from the community the more does his whole being become narrowed and contracted. Paradoxical as it may seem, it is nevertheless true that the more the self actually extinguishes itself and loses itself in others the more is its personal life enlarged and enriched. The great law governing human self-development has been enunciated by Our Lord who said: "For whosoever will save his life, shall lose it." In this sphere loss is gain.

When this truth is grasped in its full significance, the opposition between corporate religion and personal piety vanishes. On a higher plane the two are reconciled and merge into harmonious unity. It is an entirely wrong conception to think that selfhood and personality make for separation and erect barriers. A thing is only for itself. It is circumscribed in its existence. A person on the other hand can reach out to others and transcend the narrow confines in which a mere thing remains forever imprisoned. The human world is a world of personal selves, which means that it is a world of mutual awareness, of conscious intercommunication, of sympathetic contacts, of deliberate giving and receiving and of co-operation. It is the glory of persons that they live together, for one another, in mutual sharing. It is mind that enables us to go out of ourselves and to establish relations with others.

As we ascend in the scale of being complex-

ity grows and this complexity results in higher perfection. In the material world the smallest particle, the atom, can have existence of its own. The cell represents a higher form of existence; it can neither be divided in itself without destroying its life nor be separated from the organism in whose higher life it shares. If we enter into the animal kingdom we do discover biological relations which tend to bring about a richer organic evolution. What we do not find among animals is a true society. All that the animal can give is of a material nature and is transmitted by biological functions. The situation changes when we come to man. Here we have a society which becomes the medium by which men mutually enrich one another. That is, man has spiritual riches which belong to him in his capacity as a person. These riches are not communicated through biological channels. They are transmitted from person to person. They are gifts in a real sense. Man really has much he can give his fellow men and each man can receive much from his fellows. That is the reason for society. Man accordingly is a social being because he is a self in a higher sense and a person. His social character is not an imperfection at all but something rooted in his higher nature. This line of thought opens up tempting perspectives which, however, for the present we cannot pursue.

While it is quite true that precisely by virtue of his personality man rises superior to society and may neither be completely absorbed by it nor subordinated to it, yet he can not detach himself from society under penalty of forfeiting the very best in his personality. In reference to this Dr. Baldwin observes: "It is the most remarkable outcome of modern social theory that it has come to the recognition of the fact that the individual's normal growth lands him in essential solidarity with his fellows, while on the other hand exercise of his social duties and privileges advances his highest and purest individuality." (The Individual and Society.) In Catholic thought this idea has been brought to the fore in recent times by a clearer realization of the doctrine of the Mystical Body of Christ. Our supernatural life is a participation of the life of Christ but we share in this life with others. The life in Christ does not separate us from our co-religionists, but on the contrary unites us more intimately



with them. This in its turn can only mean that our relations to our fellow Christians should become closer and more active. The life of Christians among themselves must needs be an intensely social life, one thoroughly solidaric, one of fullest co-operation. The more Christians are knit together in fellowship, the more they are united to the life of Christ.

Christianity never existed as a merely personal religion. From the outset it was a communion. The early Christians prayed together, worshiped together, lived together. Christian gravitated towards Christian. The Church took on corporate form and became a society. That was the disturbing fact for the pagan world which would have tolerated Christianity as a personal religion but which felt itself threatened in its very existence by the rise of a new society. The attitude of modern Totalitarianism and Communism is identically the same. They will let personal religion alone for the very reason that they cannot reach it. What they do wish to suppress is any kind of social and corporative expression of religion. Hence, their refusal to permit religious organizations and societies. They are diabolically shrewd for personal religion will not long survive the disappearance of religious organization. Personal religion and corporate religion go hand in hand. They flower and wither together. Corporate religion, of course, needs personal religion since otherwise it would be a body without a soul. Personal religion needs corporate religion because some of the finest traits of personal religion can only express themselves in a corporate way. Love is the basic law of Christianity and love requires a social substratum. If personal piety seeks to embody itself, it must have contact with others. There is not much opportunity for the exercise of personal piety in a social vacuum.

Christian fellowship must be built up. The word may express two things: a social community and a social spirit. The two are related as body and soul and they are as dependent one on the other as body is on soul and soul on body. Just as the soul cannot develop without the body, so the spirit of Christian fellowship cannot grow without a corresponding community. Societies are educative agencies. Within them naturally sentiments of sharing grow up. It is for this reason the Holy Father calls for a reorganization of society in which the ideals of justice, charity and human brotherhood find a structural and concrete embodiment. Now if we have no Christian societies within a parish the spirit of brotherhood and fellowship will evaporate and the relations between the members of the parish and the parish will be relaxed. At the same time the relations between the members of the parish to each other will become more remote. Societies bring men together and put them into personal contact with each other. Thus alienation is prevented and the spirit of fellowship is fostered.

Why are family bonds so strong? Is it not because the members of the family live together in such close proximity? The family creates the family spirit. The neighborhood creates the neighborhood spirit. A community creates the corporate spirit. If this is applied to the life of the parish it is easy to see that a rich associational life within the parish will strengthen the existing social ties. Again the Totalitarians are right in their clever scheme of suppressing parish societies for thereby they admirably succeed in enfeebling the community spirit of the parish. It then becomes less difficult to detach the members from the parish. The Totalitarian State cannot incorporate in itself a society but it will have no difficulty in attaching unto itself separate individuals.

Doing things together enhances all personal activities. A charitable society when collaborating will accomplish more than the same number of individuals if each one worked for himself. Association and teamwork multiply and enhance the powers of the individual. The best support and the strongest inspiration of personal piety are corporate piety. Faith grows stronger in a community of faithful because each borrows from and lends to the other. What we need really in these days when the State grows more social and tries to bring men into closer communion with itself is a richer unfolding of corporate religious life, if we are to resist the fatal encroachments of the State. It is important that the members of the parish be united to it by more and more ties. Societies for all purposes are needed more now than ever, not to foster corporate religion at the expense of personal religion but in order to bring personal religion to full fruition and to actualize by dynamic and vitalizing social influences its inherent possibilities. Personality, we say it again, develops best within society. The group is richer in spiritual life than the individual; it is from this deeper source that the individual must draw to refresh and renew his own life. We conclude with the following quotation: "When, knit in vital comradeship, men seek God together, He gives Himself to them in a way in which no isolated soul can apprehend Him; and the rich potentialities of His Kingdom on earth will only be explored when men in groups and communities apply its whole program to their common life." (Edward S. Woods, *Every-day Religion*.)

G. BRUEHL, Ph.D.

St. Charles Seminary,  
Overbrook, Pa.

Wherever Catholicism finds expression only inside of churches and in the giving of alms, the repercussion inevitably engenders an extremely radical, atheistic Socialism, inclining toward violent means.

Vogelsang, in *Sociale Lehren*



## EXISTING VOCATIONAL ASSOCIATIONS: ORGANS OF A NEW ORDER

**A**LMOST unnoticed there has come into existence in our country within the past half-century, and particularly since the World War, a new type of organization, vaguely similar to the merchant guilds of former times. This is the professional, producers, industrial or commercial association, whose members combine to discuss and solve problems of mutual interest and to regulate, to the extent possible under existing trust laws, matters of joint concern. They likewise seek to present a united front to the public at large, and in certain instances endeavor to secure the passage of legislation calculated to further their particular objectives. The rôle organizations of this character are playing in present-day affairs has not been sufficiently recognized; it is doubtful whether even the names of the majority of them are known to more than a fraction of the people in the United States. Therefore, an examination of this type of association, its purpose and influence, is pertinent.

Preliminary to a discussion of this nature, however, a review of the history of organizations of an economic kind will be profitable, in order more fully to understand the nature and significance of the various types of associations existing today.

In more than one sense Roman society was highly organized; numerous associative units of a commercial and professional nature flourished, and even slaves were permitted to establish organizations akin to our mutual aid societies. And when, after political society had been stabilized toward the close of the centuries which in truth may be called "dark," cities were founded or re-founded in the central and northern part of Europe, it was in the communes the organizations known to us as guilds eventually developed and flourished. Almost without exception they arose in answer to some specific need and in accordance with the prevalent idea of organized mutual aid.

By the end of the fourteenth, or early in the fifteenth century, every occupation involving even a slight degree of skill gave rise to a systematic grouping of the men engaged in it; and a corporate organization grew up, substantially similar in its main features in every industry and town, which played a large part in the life of the time and was destined to exert a profound influence for centuries later. The guild was "an association for mutual help, made by the people themselves when and as they found need of it." Further, it "is an essential characteristic of the system of local self-government, that its constant tendency is to bring men together continually, with feelings of brotherhood . . . Though one guild may have set itself one special object, and another a different one,

yet running throughout the whole there are to be found the same general characteristics of brotherly aid and social charity."<sup>1</sup>)

The relationship between the guild and public authority varied in different places and times, but in general it may be said that the guild enjoyed a great degree of autonomy. Both the merchant and later the craft guilds were permitted to regulate methods of production, the quality of their goods as well as prices. In addition, some guilds even claimed jurisdiction over their members. Stella Kramer quotes, in proof of this, a by-law of a guild in Shrewsbury providing "for the trial of dissensions among craft brethren in preference to going before the bailiffs of the town . . . As late as 1564 one of the craft ordinances for the weavers of Kingston-upon-Hull forbids suit being brought in 'none other courte owte of this towne.'"<sup>2</sup>) And these laws were respected by the municipality.

It is of paramount importance to realize how the guilds came into being. Commenting upon the exaggerated ideas held on this point, the distinguished William James Ashley remarks: "by any one who looks dispassionately at the evidence of the fourteenth century, the appearance and universal extension of the craft organization is seen to issue spontaneously out of the conditions of the time, and to require no explanation from earlier and obscurer periods."<sup>3</sup>) Moreover, it is significant to note that fundamentally all activity of the guilds was subordinated to the common weal. With the passing of years, however, many of their functions were taken over by the gradually developing town governments. But "in spite of its subordination to the government of the town," writes Dr. Walter J. Marx, "the guild remained one of the most powerful institutions in the medieval town."<sup>4</sup>)

In the course of time the guilds experienced the fate of all things human. Their decline began under mercantilism, while the ideas fostered by the physiocrats hastened the end. A death blow was struck at these organizations by the French Revolution; in 1799 they were forbidden by statute also in England. But because it is natural for men to associate with their fellowmen in the pursuit of common interests, associations, particularly of labor, were revived early in the 19th century. With the exception of France, labor unions had obtained legal status in all of the industrial countries of

<sup>1</sup>) Smith, Toulmin, and Lucy Toulmin, *English Guilds, The Original Ordinances of More than One Hundred Early English Guilds*. London, 1870, p. xxvi.

<sup>2</sup>) Kramer, Stella, *The English Craft Guilds and the Government*. Studies in History, Economics and Public Law, Vol. XXIII, No. 4. New York, 1905, pp. 75-76.

<sup>3</sup>) Ashley, William James, *The Economic Organization of England. An Outline History*. Lectures Delivered at Hamburg. London, 1914, p. 29.

<sup>4</sup>) Marx, Walter J., "The Merchant Guild of the Middle Ages," *Central-Blatt and Social Justice*, Sept., 1939, pp. 152-53.



the world by 1900. Ultimately the fierceness of competition among financiers in control of corporations and all enterprisers forced on them the conviction that there existed the same necessity for organization among capitalists. When the "gentlemen's agreements" intended to prevent price-cutting and similar practices proved of little avail, cartels were established. These too proved ineffective, because there were always men who refused to observe voluntary agreements, with the result that trusts came into existence. The trusts proved to be, or at least were generally regarded as intended to restrain trade and hence provoked the passage of the Sherman Anti-trust Act. But despite every obstacle placed in the way of enterprisers, producers and traders, the tendency to organize prevailed and found expression in the associations we know today. This development paralleled the rise of the labor unions, firmly entrenched for some 50 years now, truly a far cry from the period of less than a hundred years ago when labor leaders were imprisoned for attempting to organize employee associations.

Like the guilds, both labor unions and employers' associations have arisen in answer to the exigencies of the time, to meet a specific need. At the same time, it should be noted that the newer professional, commercial and industrial organizations are in truth associations rather than corporations, and therefore the similarity to the guilds of former times, whether craft or merchant, is more apparent than real. Beyond question the most curious feature of the rise of the associations is that for the most part they have developed quietly, minus the glare of publicity, so that the people at large are virtually unaware of their existence.

Some of the organizations are national in character, while others are regional or even local in scope. Possibly the best known of all is the National Association of Manufacturers, having local chapters in the larger cities. A partial list of the more powerful groups includes the Associated General Contractors of America, the National Association of Real Estate Boards, the American National Live Stock Association, United Landowners Association, American Federation of Investors, National Fertilizer Association, Transportation Association of America, Building Industries Association, Institute of American Meat Packers, Employing Printers' Association, American Manganese Producers Association, National League of Wholesale Fresh Fruit and Vegetable Distributors, Domestic Fats and Oils Conference, besides such unusual organizations as the National Council of Business Mail Users, the League of American Writers, and the First Avenue Association of New York.

Some of these organizations maintain active lobbying staffs in State and Federal legislatures, and all have come to exert great influence. Nor should it be supposed they are small

groups. The Fruit and Vegetable Distributors Association, for example, claims that those engaged in this industry, a great many of whom are members of the Association, have a larger gross income than either cotton or wheat producers. It should be noted, however, that while this association bears the title "national," its activities are confined principally to the section east of the Mississippi River. The Live Stock Association at its conventions passes numerous resolutions governing that industry, pertaining to such things as inspection and grading of meat, advertising, sanitary measures and trade agreements, among others. The number of professional associations is also large. Outstanding in this classification is the American Medical Association, an organization controlling virtually all medical education and care in the country.

When it is realized these associations are in a position to accomplish untold good, it is disheartening to note that some of them have been accused, and evidently with warrant, of being organs of selfishness and monopolistic in character. This charge has even been directed against the American Medical Association. However, this should not be construed as an objection to the fundamental necessity and desirability of the associations themselves. Rather there is an obligation to establish more of them and to rid existing groups of their selfish tendencies, for it seems not unlikely the associations are destined to play an important rôle in the reconstruction of society. Pope Pius XI approved of organizations of this type in the encyclical *Quadragesimo anno*: "As nature induces those who dwell in close proximity to unite into municipalities, so those who practice the same trade or profession, economic or otherwise, combine into vocational groups. These groups, in a true sense autonomous, are considered by many to be, if not essential to society, at least its natural and spontaneous development."<sup>5</sup>)

The associations also conform to the need of a proper hierarchic structure of society which is respected by "the true principles of a sane corporative system."<sup>6</sup>) Not a few students of the corporative organization of society are of the opinion the desired reconstruction can best be effected on the basis of associations such as those under discussion, because these groups are in a position to regulate whatever pertains to their own sphere. And there is no reason for them to surrender their rights to the State, as "it is an injustice, a grave evil, and a disturbance of right order for a larger and higher organization to arrogate to itself functions which can be performed efficiently by smaller and lower bodies."<sup>7</sup>) It is the opinion of Fr. Richard Arès, S.J., of the Ecole Sociale Populaire, Montreal, that "the employers them-

<sup>5</sup>) *Quadragesimo anno*, Section 83.

<sup>6</sup>) *Divini Redemptoris*, Section 32.

<sup>7</sup>) *Quadragesimo anno*, Section 79.



selves are obliged to become united, and to come to a right understanding with their organized workers so as primarily to avoid unbridled rivalry between the employers themselves; to oppose outside competition; to defend each group's interests before the State."<sup>8</sup>)

To those who contend the corporative reorganization of society is a visionary, impractical and idealistic notion, the associations may be offered as practical examples of what can be accomplished, but more important, may be taken as an indication of the direction in which the reconstruction of society should tend. That the existing associations have not in all cases been conducted in the interests of the common good is due largely to their background, and the spirit of the age. Associative groups responsible to no higher law than their own self interest, without adequate supervision, naturally tend to seek their own objectives exclusively.

It goes without saying a remedy should be found for this condition. The associations should be allowed to regulate what pertains to their own sphere, but held directly accountable to public authority for their actions, particularly those bearing on the larger aspect of the common good. The line between the responsibility of the associations to the State and State control is perhaps fine but is not impossible to draw. And on the other hand, consideration must be had for the precepts of fundamental morality. The associations, to prosper and to benefit the common good, must be imbued with a Christian spirit.

Granting these conditions, and it is not too much to concede in view of recent developments, the recognition and observance of the principles of commutative, distributive, legal and social justice, and also of charity, as essential for both the individual and common good, will be easier to gain. Society will be benefited immeasurably and democracy strengthened, because the principle of local autonomy and of confederation will again be recognized.

Such could easily be the basis for a true reform of society. In this picture the associations—professional, producers, commercial, industrial—because of their unique constitution, have a definite place. They conform readily to the idea that society is an organism, being organic units themselves—a principle recognized by the corporations of former times. There can be no question of re-instituting the guilds, as the present associations have little in common with guild structure of the Middle Ages. The guilds, Ashley insists, would seem to have been "a necessary stage in the development of industry."<sup>9</sup>) We have long since passed that stage of development and have reached another. To seek the restoration of the guilds is therefore a misguided if not useless endeavor. Par-

ticularly because the associations already existing are geared to twentieth century conditions and are in a position to apply the corporative principle so as to achieve an organic society.

BERNARD E. LUTZ

## RELATIONSHIP OF CO-OPERATION TO RELIGION AND GOVERNMENT

A CO-OPERATIVE economy, as contemplated,<sup>1)</sup> would not be socialistic or communistic, but truly democratic, in fact much more democratic than a capitalistic economy could ever be. But how would the Government fit into a co-operative economy?

In the first place, the Government would be restricted to political affairs, and so would be relieved of many functions it has been obliged to assume in a capitalistic economy. Many Government bureaus and agencies (for example, Department of Commerce, NLRB, WPA) would be sharply curtailed or completely abolished. Consequently the Government would need much less for its support. Old age pensions and social security would be taken care of much more effectively than the Government will ever do it. No relief, no boondoggling on Government funds would be needed to keep the individual from starving, for there would be no indigent. Since all would be consumers and all consumers would own the co-operatives, the conflicting interests of capital and labor, of employer and employee, of laborer and stockholder would be so harmoniously adjusted by the guilds that no NLRB would be required. The Government could be run most economically and would not need much in taxes.

For any necessary expenses still remaining to the Government, taxes would be paid directly by the wholesales before distributing the individual credits. The Government needs taxes simply to buy goods or services. All the complicated income taxes and revenue laws, now requiring an army of officials and occasioning such inconvenience to the citizens, would automatically disappear.

Moreover, by doing for themselves much that the Government now does, a sturdy, self-reliant citizenship would be developed, and dishonesty would be largely eliminated. For if the individual did not owe taxes, naturally he could not defraud the Government of them; almost all graft occurs through money changing hands, and if money is eliminated then graft goes with it. The ideal so bravely enunciated in our Declaration of Independence, of life, liberty and the pursuit of happiness, would become an actuality for all.

### *Religion Under Co-operatives*

Another important question is, what would be the effect on religion and the Church of a

<sup>8</sup>) Arès, Rev. Richard, S.J., What is Corporative Organization? Tr. by Thomas P. Fay, S.J. St. Louis, Mo., Central Bureau Press, 1939, p. 29.

<sup>9</sup>) Ashley, op. cit., p. 34.

<sup>1)</sup> Cf. *Central-Blatt and Social Justice*, June to Nov., 1939.



co-operative economy. Assuming that the most fundamental aspect of religion is to fulfill the two commandments, to love God and to love one's neighbor as one's self, then it is evident that religion in this sense would flourish more abundantly under co-operatives than it does under capitalism. The cares of this world—for example, not knowing where the next meal is coming from, going hungry and ragged, inability to provide for one's family, in some cases overwork, in others unemployment—would not choke the good seed, and men would have the leisure and serenity to think of religious things.

As to love of neighbor, if giving alms to the indigent is religious, then much more religious is it to devise a system of distribution which eliminates indigency. Today, one of the most effective, albeit fallacious, arguments against religion is that it is "the opiate of the people." And it must be sorrowfully admitted that too many exponents of religion, instead of laboring to remake society so that everyone will get enough and almsgiving will be unnecessary, live comfortably while preaching resignation to those in poverty.

Even those who devote themselves wholeheartedly to remedial charity are today inexorably entangled in the web of injustice forming our capitalistic society, without being stimulated, at least many of them, or not knowing how, to rebuild with justice as a cornerstone. For example, those who conduct an orphan asylum, and do it admirably, let us say, often co-operate in various injustices. The milk they buy may be delivered to them by underpaid drivers, the dairymen may receive an insufficient price for the raw milk, too great a profit may go to absentee stockholders in some milk concern; or the bread they buy may contain uncompensated labor of wheat farmers or of men working in the mill that ground the flour or the bakery that made the bread.

As Rev. Edgar Schmiedeler, O.S.B., has said: "Fundamentally co-operation is a Christian mode of industry."<sup>2</sup>) It is a practical application of that principle of human brotherhood under the fatherhood of God acknowledged by everyone who says the "Our Father." In a co-operative economy, that prayer would become more than a mechanical lip service to a beautiful ideal. And the Christian who had worked to bring about the co-operative economy could go on with a cheerful heart and an easy conscience to recite those other words: "Give us this day *our* daily bread." For he would know that his fellow citizens really had bread, and that he had helped to bring about a system securing it for them.

#### *Religious Organizations Under Co-operatives*

In the narrower sense of religion, namely, organized churches and various religious societies, co-operatives would help rather than

hinder them. Some of them have already formed co-operatives for meeting some of their consumer needs. And there is no reason why, as co-operatives grow, all religious organizations should not follow their example.

Those who wish to train for religious work, both men and women, would have the basic human credit that everyone else has, and this in itself would go far towards supporting the training institution. If more were needed, it would be contributed as now by interested parties. Later, in the active religious work, they would receive the same credit plus whatever those they served wished to give. It is true there would be no millionaires to present large endowments; but many churches and other religious organizations today have no millionaire benefactors and no endowments. In fact, most of them depend on the contributions of moderately circumstanced persons who are giving more in proportion to their means than are the wealthy. And when everyone had enough, but not too much, very probably the churches would receive more than they do now.

The actual income of the Church, which ultimately, of course, must be measured in terms of goods and services, would probably be larger under a co-operative, than under a capitalistic economy. And although she would have no endowment in stocks and bonds and rents, she would have a better endowment in the living temples of the Holy Ghost. Endowment allows a religious organization to pay the salary of a worker, but it would still be able to do this under the co-operative economy, or to supplement sufficiently the basic human credit the worker would get. Capitalism enables a few to lead lives of leisure, and to devote some of their leisure to volunteer religious work. It might well happen that a co-operative economy would give more leisure in the aggregate than does capitalism, and that the characters developing under co-operatives would be more inclined than the play-boys and society girls of capitalism to give their leisure to religious work.

When St. Lawrence was commanded by the Roman persecutors to turn over to them the riches of the Church, he could not point to gold and silver and precious gems, but he exhibited the poor. Similarly under a co-operative economy, the religious leaders would not be able to show stocks and bonds and other endowments of wealth; but, although there would be no poor to whom they could point, they could exhibit their followers leading a life of brotherly love and justice.

Will such a dream ever be realized, or is it mere utopian moonshine? If co-operatives are really more efficient than capitalistic corporations and will solve the problem of equitable distribution, then co-operatives will supplant capitalism as surely as capitalism supplanted feudalism—provided that we do not become impatient at our slow progress towards the idea

<sup>2</sup>) *Ecclesiastical Review*, June 1938, p. 558.



of social justice, and attempt a short cut through some totalitarian State, whether communistic or fascistic. The tortoise did not run as fast as the hare, but it reached the goal before the hare. It is surely better and safer to trust to the tortoise of co-operatives than to the hare of totalitarianism.

### *Can Legislation Help Co-operatives?*

Those who are in a hurry may think that the coming of a co-operative economy could be hastened by legislation. Possibly a determined political party might use the State to discriminate against capitalistic enterprises. This could be done by exempting co-operatives from all taxes, or by refusing incorporation except to co-operatives. But although this might speed up the process of supplanting capitalism by co-operatives, the safer way is for the people to help themselves independently of the State. For a State that had gone that far on the road towards totalitarianism would never voluntarily shrink to the dimensions of the State under co-operatives.

The true co-operator educates the people to do for themselves rather than to become dependent upon the State. He prefers a fair field with no favors, believing so thoroughly in co-operatives that he is ready to trust the slow but steady gait of the tortoise rather than risk the uncertain speed of the hare. All enduring, healthy growth is slow, from small beginnings. Napoleonic cyclones exhaust themselves in a generation.

As William Morris wrote in "A Dream of John Ball": "Men fight and lose the battle, and the thing they fought for comes about in spite of their defeat, and when it comes it turns out to be not what they meant, and other men have to fight for what they meant under another name." Jefferson, when he wrote in the Declaration of Independence that all men are created equal, and that all have a right to life, liberty, and the pursuit of happiness, never meant that 3.3% of the people should one day be receiving 36% of the national income; Jackson never meant that after the destruction of the United States Bank money should become more powerful than ever. We must fight now under another name for what Washington meant by independence; Jefferson meant by Republican; Jackson meant by Democracy. Is the other name under which we must now fight, co-operatives?

J. ELLIOTT ROSS, Ph.D.

Charlottesville, Va.

It is significant that Religion and Co-operation are the two organized forces which suffer most by the encroachment of authoritarian States—the two forces most conspicuous for their moral, character-building and humanitarian influence upon mankind.

GEORGE KEEN

in *The Canadian Co-operator*

## PETTY BOURGEOIS BLINDNESS

IN a jocular way Germans are wont to say: "Ignorance is a gift of God and must be respected." Hence, we are loath to consider seriously the remarks on Co-operation of which, according to the *Insurance Advocate*, Mr. Ray Murphy, Assistant General Manager of the Association of Casualty and Surety Executives, delivered himself as "the speaking guest at a luncheon of the Lions' Club of Hackensack, N. J., conducted in conjunction with the local Rotary, Kiwanis and Exchange Clubs." But since they were brought to our attention by some of our members, who felt disturbed by the speaker's utterances, we believe we should post on our bulletin board some of the speaker's remarks. According to the *Insurance Advocate*, published at New York,

"Mr. Murphy quoted at length directly from the writings of Lenin and publications of American co-operative associations to reveal that the present co-operative or mutual movement in this country had its origin in Communistic Russia and has for its purpose the establishment of a similar economic system in the United States."

Evidently, the speaker has never heard of the Rochdale Pioneers who, almost a hundred years ago, laid the foundation of the co-operative movement of our times. Nor does he seem to know that as long ago as ninety years their example resulted in the foundation of co-operative societies in our country, particularly New England. It might astonish him to know that co-operative grain elevators and creameries were common throughout the West fifty years ago and that many of them have withstood the vicissitudes of depressions brought on by the insatiable barons of high finance.

It is possible Lenin may have said, what Mr. Murphy attributes to him, "that when co-operation encompasses all of the people, the victory of Socialism would be complete." But we would like to be shown the volume, page and chapter where this statement may be found. He was too astute an individual not to discriminate between collective ownership of all the means of production in accordance with the teaching of Marx and the diffused ownership of property present in co-operatives intended to benefit members in their twofold capacity of consumers and stockholders.

In addition to the remarks previously quoted, the "speaking guest" of the Hackensack Lions' Club, etc., declared he had learned from "numerous pamphlets distributed by American co-operative associations" that "the program in this country calls for the complete economic liquidation of middlemen. Co-operation, it is true, has the tendency to do away with middlemen who perform no necessary economic function and for whom there is no room in a well-ordered society. It may not always be easy to distinguish the useless from the useful middleman, but accepting as a criterion the teaching on the necessary functions performed



by the merchant, as developed by great theologians of pre-capitalistic days, it is well possible to declare a certain type of middlemen harmful to the common weal and still another superfluous. The elimination of both is greatly to be desired.

Those fearful of the purposes and results of co-operation commonly overlook the opportunity open to merchants and private enterprisers: recourse to co-operative methods. Bakers, for instance, who may discover that a co-operative bakery is able to sell bread and cakes cheaper than they can, may combine to buy flour and other raw material co-operatively. Not co-operatives opposed to the profit motive, but powerful corporations whose chief reason for existence is profit are the real enemies of enterprisers and merchants doing business on a small scale.

The further trend of Mr. Murphy's remarks, as published in the *Insurance Advocate*, are on a par with the entirely false statement that Russia is one of the "so-called 'co-operative' countries." It is everything else but that. The countries where co-operation flourish are England, Sweden, Denmark, Holland, Belgium, Switzerland, Canada, and, before all, our own. With us, co-operation flourishes predominately among farmers who are known to be true conservatives. And except for co-operation the peasants and farmers of many lands would have been driven into the arms of Communism.

F. P. K.

## DIPLOMATIC RELATIONS, A LABYRINTH OF OPINIONS

AS an antidote against superficial opinions regarding international affairs in war time and a guide to the attitude our country should and can observe toward problems of neutrality, the reading of Professor John H. Ferguson's book on "American Diplomacy and the Boer War" is to be recommended. This monograph is particularly valuable for the insight it grants into the conditions and events that terminated in the Boer War. It demonstrates the difficulty of obtaining a clear insight into the vagaries and complications of international policies and politics while the fray is on. A conviction which should stand the reader in good stead at the present time.

In the light of certain facts related by Professor Ferguson it appears, for instance, that the attitude of neutral governments towards certain occurrences of the present war are based on traditions which are certainly not to the liking of the non-diplomat. Thus, when the Boer republics complained the British were violating the rules of international law in the conduct of the war,

"the American Government, as well as other neutral states refused to inquire into the merits of these allegations, thus affording another interesting commentary on international law and neutral rights. Each

belligerent was its own judge and jury except where the *material* [italics are the author's] interests of neutral states, other than Portugal, were impaired. Only Russia manifested any interest in neutral rights *per se*, but there is no reason to believe that in so doing she acted from less selfish motives than states which kept their peace."<sup>1)</sup>

The younger generation knows little of the concentration camps into which the British herded not merely Boer combatants but old men, women and children, having burnt their homes and destroyed their supplies. The death rate, among the interned, to which Professor Ferguson does not refer, was exceedingly high. Conditions were of so shocking a nature that the foreign consuls located in the Transvaal were aroused and voiced their protest. But while Secretary of State Hay tried to be helpful to the private parties engaged in assisting the prisoners held in concentration camps, he considered official protest out of the question. Moreover, and this is worthy of particular note, "In his private views Secretary Hay was as uncompromising on the subject of the Concentration Camps as he was towards other questions relating to the war." In February, 1902, Hay wrote:

"The Boer women and children are in the Concentration Camps simply because their husbands and brothers want them there, and as to the war, with all its hideous incidents and barbarities, it will stop the instant Botsa and DeWet wish it to stop; and, in any case, there is no reason why the Government of the United States should take it upon itself to stop the war in which it has less concern than any nation in the world."<sup>2)</sup>

After more evidence of a similar kind, Professor Ferguson concludes:

"If Hay was not 'the attorney of the British Government,' he was certainly its benefactor."

His "benefaction" may have established a deplorable precedent. Surely Berlin can point to our distinguished Secretary of State's attitude, should our Government protest the herding of Poles into concentration camps.

F. P. K.

## WARDER'S REVIEW

### "Humanitarian Democracy"

INCLUDED in the social-political program announced by Bishop v. Ketteler in 1871 is the demand for "corporative re-organization both of the estates of workingmen and of artisans . . ." But, as if to stress the need of safeguarding that without which corporative institutions can not flourish, this champion of social thought declared that law and liberty should constitute

"a securely founded domain of justice for both individual and corporative liberty [italics ours], as opposed to the mendacious liberty of Absolutism and Liberalism which destroys the liberty of the individual and the corporation."<sup>3)</sup>

<sup>1)</sup> Loc. cit., Phila., 1939, p. 172.

<sup>2)</sup> Ibid., p. 174.

<sup>3)</sup> Pfülf, Otto. Bishop v. Ketteler. Mainz, 1899, III, p. 292.



While the importance of these demands may have been lost on not a few of Ketteler's contemporaries, the dangers to which personal liberty and civil liberty are exposed at the present time should secure for his statement the consideration of all those who fear the prevalent tendency to extend the power of the State beyond proper bounds.

This emergence and rapid development of statism, Leviathan according to 20th century precepts, is too apparent to admit of doubt that liberty needs to be defended, and not last against certain of its alleged friends, even though they appear on the scene clad in the robes of Democracy. As does Eduard Benes, for instance, who now speaks of "humanitarian Democracy" into which "the old purely political bourgeois Democracy" is, he thinks, being transferred.

There is reason to fear the "humanitarian democracy" Benes has in mind would prove exceedingly "human," operated in accordance with the "mendacious liberty of absolutism and democracy" Ketteler speaks of. It is well to remember in this connection, as the author of the "London Letter" to the *Southern Cross*, of Cape Town, did, that "under Benes Prague became a center of subversion second only to Moscow. The International Godless Congress that was held in London of 1938 with reason hailed Prague as its delectable city and declared that the finest brand of 'free thought' was in [Benes'] Czecho-Slovakia."<sup>1</sup>)

### Money

IT is, of course, well known that at the time of the discovery of America, the Indians of central and western South America used cocoa beans for money. To the astonishment, of course, of the Spaniards, many of whom referred to the custom in their writings.

It is less well known that tea, shaped into small bricks, served the same purpose not so long ago on the American continent. During his appearance at a hearing before the subcommittee of the Committee on Appropriations, H.R., held on December 6, 1939, Dr. Alexander Wetmore, Assistant Secretary, The Smithsonian Institution, stated:

"About a hundred years ago Russian traders coming over to what was then their territory in Alaska to purchase furs from the Eskimos used for money or exchange blocks of pressed tea like the one I have here [exhibiting object]. This particular one has a figure of a reindeer on one side and on the opposite surface is an inscription saying in Russian that it is from the commercial house of a certain firm in Kamchatka. The natives took these blocks and used them for trade among themselves, so that they really passed as currency among them. And at need they broke them up and made use of the tea as a beverage."<sup>2</sup>)

The cakes of tea used by the Russians for barter with the Eskimos were an innovation

only as to their introduction into Alaska. According to the German economist Wirth, the Chinese first converted bricks of tea into a medium of exchange, using it as pay for the Mongols in the military service of their empire.<sup>1</sup>) This use of tea in Inner Asia evidently gave rise to the custom the representative of the Smithsonian Institution mentioned to the Congressional Committee.

There is a parallel to this means of barter: the bars of salt which an explorer found in circulation among the Mandingos of Africa. They were about the size of a brick and equal in value to a Pound Sterling. According to the distinguished geographer Ritter, a slave boy fourteen years of age was worth twelve pounds of salt in Drakulla, Africa.

### A Vexatious Problem

WITH public housing in mind, Mr. Charles Abrams, in his book "Revolution in Land," pleads for "a far more vigorous enforcement of the anti-trust laws than has yet been seen." He believes such a policy "could assure the availability of building materials and agricultural equipment at prices reasonably related to their production cost." In addition, Mr. Abrams suggests that "where price-fixing or other unfair practices are prevalent, it might perhaps even be advisable for the Government itself to manufacture certain basic commodities affected, at least until normal conditions had been restored."<sup>2</sup>)

It is indeed deplorable the Federal Government has permitted monopoly prices in building materials to persist. Cement constitutes, as we have pointed out on a number of occasions, a case in point. During the seven years, 1933 to 1939 inclusive, a barrel of cement at Northampton, Pa., was priced at \$1.65 against 90 cents in 1913. The price was reduced to \$1.55 in 1939. But at that the discrepancy of 65 cents between the price asked in 1913 and that of last year seems too great. And this holds true also of the cost of some other building materials, much of which is produced behind high tariff walls. During the first session of the present Congress, Senator Wheeler, Montana, threatened an investigation of the cement trust; but nothing was done. Possibly, his attitude was responsible for the price reduction referred to.

The thought that public authority, whether in the nation or commune, should manufacture building material, is so opposed to one of the fundamental dogmas of economic liberalism that, for the present at least, the idea suggested by the author of "Revolution in Land" probably would prove unpopular. In former times there was no hesitancy on the part of a city or town to produce bricks and tiles, for

<sup>1</sup>) Loc. cit., Jan. 24.

<sup>2</sup>) Independent Offices Appropriation Bill for 1941, Hearings, Part I, Wash., 1940, p. 445.

<sup>1</sup>) Wirth, Max. *Das Geld*. Lpzg., 1884, p. 10.

<sup>2</sup>) Loc. cit., N. Y., 1939, p. 298.



instance, as necessity dictated. The municipal brickyard of the Leadville of Germany in medieval days, Freiberg in Saxony, existed for many centuries and was not discontinued until about the year 1825. The end was provoked by the liberal doctrine which insisted that public authority must not interfere in economic affairs but leave them entirely to enterprising citizens. With what results, we know.

### Our Changing Mores

**M**ODERN men and women hold in contempt the morals of the Victorian age. It is true, applied to business matters they were decidedly Manchesterian, i. e., utilitarian and made to fit the needs of enterprisers. In regard to domestic affairs, on the other hand, the mores were decidedly puritanical. We would not attribute only to a French bourgeois the prayer, "O God, I thank Thee! I drove a hard bargain today and I did the other fellow, but I have added a snug sum to the dowry of my dear children." The spirit of these words was also of Lancashire or of Lowell, Massachusetts.

"Old Hickory" was certainly anything but a Victorian, but he did possess virtues now considered obsolete. Thomas H. Benton, writing as "A Senator of Thirty Years," in 1854 remarks, while speaking of the retirement and death of ex-President Jackson:

"Abhorrence of debt, public and private, dislike of banks, and love of hard money—love of justice and love of country, were ruling passions with Jackson; and of these he gave constant evidence in all the situations of his life. Of private debts he contracted none of his own, and made any sacrifice to get out of those incurred for others. Of this he gave a signal instance, not long before the war of 1812—selling the improved part of his estate, with the best buildings of the country upon it, to pay a debt incurred in a mercantile venture to assist a young relative; and going into log-houses in the forests to begin a new home and farm."<sup>1</sup>)

Virtues such as those attributed to Jackson by the distinguished Missouri Senator are rare today. Above all, there is certainly no "abhorrence of debt, public and private." Love of hard money has, of course, been stamped out by a policy which ended in the confiscation of gold and the sequestration of silver money. Instead of the coin Jackson thought money we have assignats, secured by the nation's credit. But, whatever our money may be, Dante's accursed she-wolf, Greed, roams the country without let or hindrance.

"If Christians who live by faith in their private lives, lay aside their faith when they approach the things of political and social life, they must be content to be towed like slaves in the wake of history."

JACQUES MARITAIN

<sup>1</sup>) Thirty Years View; from 1820 to 1850, Vol. I, N. Y., 1854, p. 737.

## CONTEMPORARY OPINION

**O**NE of the most horrifying features of the breakdown of Christendom toward the sixteenth century was the prevalence of witch-hunting. People were ready to see witches everywhere. The most common natural occurrences were attributed to the evil works of poor innocent and often silly old women. Harmless creatures were tortured into confession on the flimsiest pretext. The air was heavy with suspicion, hatred and fear. Today we can sometimes feel that some Catholics in this country are not far off the witch hunters' mentality in their attitude towards Communism. A sustained heresy hunt runs through some Catholic papers as though Catholics had nothing to do but sniff round and smell out Communism—a negative role at the best, at the worst excessively dangerous, for the Catholic name gets linked with the most miscellaneous company of witch hunters—pillars of the *status quo*, grinders of the faces of the poor, and others with even unlovelier characteristics; dangerous too, for, whether we like it or not, the Catholic press is read by non-Catholics . . . Yet the Left will not be conquered by insult. No amount of ducking ever reformed a single witch.

*Catholic Medical Guardian*<sup>1</sup>)

True philosophy derives the authority of the state ultimately from the Author of natures, and for that very reason requires that it serve the common welfare of the people. Of this system Edmund Burke said: "On any other scheme I defy any man living to settle a correct standard which may discriminate between equitable rule and the most direct tyranny."

Equitable rule or tyranny—that is the alternative. Do all who shout for democracy and decry dictators today really know the difference? Or are they repeating catchwords? The difference is *not* in the *form of the government*.

" . . . democracy may exist, at least in theory, even with a non-representative type of government. Saint Louis, King of France, as he rendered judgment under the oak of Vincennes, certainly ruled no governmentally democratic state; yet Saint Louis' régime was in a *social* sense much more democratic than are some of our city wards with their skillfully engineered pressure on the individual citizen, or some of our rural satrapies governed by dynasties of the old stock who have lost every American tradition except that of vote-getting and taxation" (J. La Farge).

And the government of General Franco is by all standards more substantially republican than that of the Soviets whom he drove out of Spain after their thin and tragic masquerade of "republicanism." Not the form of a government, much less the bare, brazen pen-name,

<sup>1</sup>) Loc. cit., London, Jan., 1940, pp. 110-111.



"republic" or "democracy," but the substance of *justice* makes the difference between equitable rule and tyranny. And justice in government consists basically in respect for natural rights.

T. LINCOLN BOUSCAREN, S.J.  
Law: Eternal, Natural, Civil<sup>1)</sup>

The heart of the book [For Democracy. Edited by the "People and Freedom" Group] is a masterly essay by Don Luigi Sturzo on "Democracy, Authority and Liberty" in which the democratic ideal is shown to be profoundly congruous with fundamental Christian doctrines . . . .

In spite of all difficulties and dangers, he is still hopeful regarding the future of Democracy. But "Democracy today has three battles to fight and win. (a) An economic one against the oppression of capitalism and the threat of a tyrannical Communism . . . , (b) the second in the political sphere to modify the present organization of the State, which was given its concrete form by the liberal middle classes of the last century . . . , (c) finally the third battle of Democracy will be in the international field . . . The failure of the League of Nations (or rather of the great Powers which held the leadership of the League) has been a misfortune for Democracy and for peace . . . There is only one alternative. Either the democratic Powers will restore Collective Security in time, or we shall have war and a European catastrophe surpassing imagination" (pp. 227-228).

This was written some months ago; since then the war has arrived. But the extent of the catastrophe is still undecided. There is still room for hope.

G. G.  
in *Christendom*<sup>2)</sup>

Taking the gloomy view that our civilization is headed toward suicide and seems determined to go that way, Dr. Hooton's latest book, "Twilight of Man" (Putnam), says, "Anthropology has some of the right answers for human problems—or, at least, can work them out. But I do not think that most men want to know them." That the present world war may be expected to leave the dictators stronger than before, not overthrown—as wishful thinking would have it—is predicted on these anthropological grounds: War gives free reign to the combative brute, suppressing humanitarianism. War destroys the most vigorous physically, "thus getting rid of the more turbulent elements and leaving as the breeding stocks those which are weaker and more easily intimidated."

He sees democracy as a satisfactory system only when the individual citizens are intelligent enough to understand its ideals and principles

and to subordinate themselves to the good of society. "We do not have to look at recent events in Germany, Russia, and Italy to observe that deteriorated popular intelligence in nations attempting to carry on democratic forms of government makes them easy prey of dictators. That lesson has been plainly printed where he who runs may read in the histories of Latin American states for more than a century." Refusing to regard the situation as hopeless, Dr. Hooton advises that "we go to work and try to develop a stock with a native fund of intelligence upon which we can re-build civilization and the biological future of man."<sup>1)</sup>

*El Palacio*<sup>2)</sup>

Although the importance of what has been called "the principle of nationality" is recognized in every text-book of European 19th century history, it is remarkable how seldom it has been studied for itself and its manifestations in different countries interrelated.

Curiously enough, the word *nationalité* only appears in a French dictionary for the first time in 1832, and is then marked as a neologism, while the word *nationalisme* was popularized only by the writings of Maurice Barrès at the end of the century. In Germany the idea of the *Volk* had been widely propagated before the Revolution by Herder, who was deeply influenced by Rousseau.

At the very beginning, however, a contrast made itself noticeable between French and German nationalism—a contrast, it may be said, already to be found in Rousseau's own mixture of the rational and the emotional. To the French and all who learned from them, nationality was based on the rights of man and the free contract, real or fictitious, of the primitive members of a community. To the Germans, whose ideas were strongly tinged with romanticism, the essence of nationality was tradition, history, the life of a race on its ancestral soil.

In this the German fathers of the movement were merely going back from the rationalist French stream to its English fountain-head; and, as is well known, one of the chief inspirations of German writers in the early 19th century was the teaching of Edmund Burke, champion of the English Whig tradition which took the revolution of 1688 as its starting point.

SENATOR MICHAEL TIERNEY  
Professor of Greek, University College, Dublin<sup>3)</sup>

<sup>1)</sup> The rationalists of the enlightenment put their trust in reason and fostered naturalism. Their errors are our curse. "A native fund of intelligence" is, indeed, something to be wished for. But it cannot long persevere, lacking proper ethical and religious guidance. Ed. *Social Justice Review*.

<sup>2)</sup> Publ. by the School of American Research, the Museum of New Mexico, and the Archaeological Society of New Mexico. Loc. cit., Santa Fe, Vol. XLVII, No. 1 (Jan., 1940), p. 24.

<sup>3)</sup> *Studies*, quarterly publ. at Dublin.

<sup>1)</sup> *The Modern Schoolman*, St. Louis, vol. XVII, No. 1, p. 11.

<sup>2)</sup> *A Journal of Christian Sociology*, Dec., 1939, p. 311.



# THE SOCIAL APOSTOLATE

Theory

Procedure

Action

## A Necessary Premise

A friend of mine had spent several years teaching in college and in adult education. Why did he prefer working with college men? The grown-ups found it very hard to take any set of assumptions and discuss the conclusions logically and objectively, because somebody in the group was always interrupting with, "Yes, but I knew a case once when . . ." The youngsters were thrown off the track much less often by individual past experiences, and could attack the problem with more logic and less emotion.

The normal activity of any business man is to deal with a series of specific problems, of "special cases." I've always remembered with great respect a manufacturer who said to me, "If the tariff is taken off my products, I'll be driven out of business, yet I've come to the conclusion that the national policy should be one of tariff reduction."

To be able to escape from any one special case, to *think* in the area of general principles and policies, requires a high level of mental maturity.

WILLARD L. THORP  
Editor, *Dun's Review*

## Fundamentals of Reform

DESPITE a vast outpouring of money on education there are tens of thousands of youth graduated from schools each year who know nothing about the fundamentals of religion, nothing about God's commandments, nothing about the obligations imposed upon them by moral law. If the average young man or young woman having even a higher school learning would be asked to mention only three of God's ten commandments, most of them would fail in the test. This is no exaggeration. Anyone can quickly put this matter to a test within the circle of his acquaintances. The results of such questioning would be not only astonishing but shocking.

Religious ignorance would not be so tragic, bad as it always is, were it not for the fact that a thousand evils surround man crying for a solution. Well meaning reformers are racking their brains to bring order into a disordered world . . . Yet, fundamentally, religion alone can offer a genuine solution of the problems that vex mankind.

The reason simply is that in their last analyses all these problems go back to a need of reform of the attitudes of men both toward themselves and their fellows in society. If men were just and charitable, there would be few problems to confront us. But they are not. Human nature perverted by sin constantly rebels against the enforcement of the duties of justice and charity. It is religion's purpose to

bring this perverted human nature into line; to correct its evil tendencies; to support its well-meaning endeavors to do the right thing; to have it look at all things from the standpoint of God. Religious ignorance is, therefore, fatal for any enterprise of real reform.

MOST REV. ALOISIUS J. MUENCH<sup>1</sup>)

## The Youth Movement

DESPITE the fact that youth has been examined, analyzed, investigated, charted, indexed and graphed, little of a fundamental nature has been done to help solve the basic problems confronting the rising generation. Statistics abound on what young people do with their time, how many are unemployed—several millions at least—how many attend church, how many have high school or college training, and similar matters. Admittedly, many organizations are helping youth to spend its leisure time, trying to "keep young people out of mischief." But the young are complacently told to bide their time until an opportunity is provided for them to replace a worn out generation in the shops and factories and offices of the nation.

The dull sameness of most articles devoted to the youth question indicates more than anything else the inability of both young and old to provide an acceptable remedy for youth's plight. To the men of fifty it is hard to understand that youth wants more than economic security, although the opportunity to achieve this has been denied to most young people. Likewise have they been denied the chance to unleash the creative instincts and idealism dammed up in their breasts.

Undeniably youth is called upon to face unprecedented problems. In the economic sphere, for example, those fortunate enough to obtain employment soon discover that no longer are jobs life-callings, only conveniences. Strange as it may appear to many, youth seeks to help humanity, to prove its loyalty and devotion to an ideal. It resents being shunted to the outer fringes of economic and social security, being deprived of the opportunity to help other men.

All this has given rise to a dangerous mentality on the part of youth. Family ties, even the family as an institution, are derided and the presumably all-powerful instinct to perpetuate the race is being throttled. There is more than merely a grain of truth in the charge the coming generation is being divorced from the continuity of the racial current and progressing toward the blind alley of racial suicide.

Commenting on this situation, Dan Gilbert in his "Manifesto of Christian Youth," contends youth is denied the opportunity "to be *creative* economically or biologically. We cannot build constructively for ourselves; we cannot build constructively for society; we cannot add to the wealth and well-being of humanity.

<sup>1</sup>) *Catholic Action News*, Fargo, N. D., March, 1940.



We cannot build creatively for posterity; we cannot sustain the family organization through which our fathers built creatively for the race."

Logically, then, arises the question: is there a solution, or are youth and the race headed toward a *Götterdämmerung*? The answer is yes to both parts of the query. The remedy is indeed at hand, but seemingly is distasteful to men. Simply put, the remedy involves the return to God. Before the problems of the world, those of youth included, can be settled, society *must* be reorganized, regenerated, re-Christianized. But most important, the reconstruction of society implies not only the reformation of institutions but as a preliminary requisite the reformation of morals, beginning with the reformation of self.

This the world does not wish to hear. The encyclicals make fine reading, provide the basis for excellent articles and addresses. But when an attempt is made to apply them to particular situations, their principles become hard and decidedly unpopular. The old "remedy" of treating the symptoms instead of the disease, a favorite practice, is no longer effective.

And until young men and women recognize they must first reform themselves before they would reform others or society, they will have to be content with the prospect of a bleak future characterized by economic, social, moral and religious insecurity—every bit as dark as the conditions of the present. Working for God pays dividends, even in this world. But to labor in His service is not always easy.

### The Corporative Order

**A**LMOST without exception Catholics speaking and writing on the corporative order have avoided the use of the term "estate." It is always the "group," although the word conveys the idea that the chief organs of the reorganized society would consist of a comparatively small number of individuals. As if society may have no larger components, none to supersede the classes into which modern society has been divided in spite of the theories of the philosophers of the 18th century.

It is a pleasure, therefore, to note that the article on the corporative order, published in the *Catholic Herald*, of Glasgow, Scotland, declares:

"The Corporative State is one organized on the basis of corporations, meaning by this, associations of those engaged in particular industries or professions, or of those belonging to particular social or cultural *estates*."

A "group" of individual artisans does not constitute an estate; fifteen different groups of artisans representing various occupations would still be little more than atoms in a powerful State. It is the totality of the various groups of artisans in any one of the forty-eight States of the Union and in the nations obtains the rights and dignity of an estate in accordance with the long established use of the word.

With the intention of making clear this particular meaning of the term, the Century Dictionary quotes Lord Disraeli as saying:

"When the crowned Northman consulted on the welfare of his Kingdom, he assembled the *estates* of his realm. Now an *estate* is a class of the nation invested with political rights. There appeared the *estate* of the clergy, of the peasants, of other classes. In the Scandinavian Kingdom to this day the *estate* of the peasants sends its representative to the Diet."

In a parliament organized in conformity with corporative principles, not "groups" but "estates" would be represented. For instance, the estate of farmers of a State would send their representative or representatives to the legislature of their commonwealth; similarly the estates of farmers of the forty-eight States of the Union would be represented in Congress.

How warranted is the contention for the suggested use of the word appears from the term "*fourth estate*" which, according to the same dictionary, is "a name for the lower classes of society, as the artisans, servants, day laborers, etc., as distinguished from the third estate or commons." Properly speaking, however, they do not constitute an estate but a class. In former times in European countries, the population was divided into three estates. In France, the legislative assembly representing the three estates was known as the *estates-general*. The constituents of modern society need be divided into more than three parts, of course; and while the local groups will constitute the primary organ of a reformed society, one branch of the Congress and of our State legislatures would represent not the so-called "general public," not groups of a vocational nature, but estates.

The corporative idea is gaining ground to a far greater extent than information on the subject to be found in the press of our country would lead one to assume. A group of deputies, representing a constituency composed of Catholics, have submitted to the French Chamber the project of a corporative law. The same problem has been discussed in Belgium in the National Assembly. The introduction of a system based on vocational representation is, in Belgium, a live problem of discussion.

In Peru this particular phase of the corporative system has been inaugurated. According to the eighty-third article of the Peruvian Constitution, the Congress is composed of two Chambers, the Chamber of Deputies whose members are elected by direct popular vote, and the Senate which consists of the representatives of the various professions or occupations. In Brazil the parliamentary system, as we know it, based on universal manhood suffrage regardless of considerations of an occupational nature, has been reshaped in accordance with the program of the corporative order. For the purpose of electing the occupational and professional deputies, the corporations are classified according to certain categories: agriculture, in-



dustry, commerce, transportation, the liberal professions, and public officials. The law guarantees the same representation to employees and employers.

In Portugal the corporative order is even more thoroughly incorporated. It is unfortunate, therefore, that in our country not even the willingness exists, except among a rather restricted circle of Catholics, to discuss the corporative system. This seems all the more strange, because the problem of occupational representation was debated years ago.

### Co-operation and Credit Unions

THE neglect of the press of our country to acquaint their readers with the valuable publications that come out of the Government Printing Office at Washington in a virtually endless stream robs the people of an opportunity to acquire knowledge at no or little cost. Knowledge that would be helpful toward the attainment of higher economic standards.

Recently the "1939 Report of Rural Electrification Administration" was made available. The volume of 254 pages, copiously illustrated, deals with the various phases of a question of intense interest and importance for millions of our people. Many a profitable hour may be spent in reading the Report, the third chapter of which discusses methods of self-help and mutual help under the general caption "The People Help Themselves." It is stated:

"The early rural electric co-operatives carried the spirit of self-help into a field of monopoly where most of their members had to choose between self-service or no service at all. They proved that an electric power system could be operated co-operatively, through application of the democratic process. Since REA was set up, hundreds of groups that had hitherto been unable to find a way to finance co-operative electric power enterprises through private channels have gladly availed themselves of the aid of their Federal Government. That Government, acting through REA, stands to them in the relationship of a partner, a friendly creditor, and a ready adviser."<sup>1</sup>

The dominance of the co-operative in the Federal rural electrification program is witnessed by the fact, we learn from the same source, that on June 30, 1939, 88.7 percent of REA's 621 borrowers were co-operatives, 7.9 percent were various public bodies, and 3.5 percent were private utilities. Of the \$223,913,830 of REA funds lent or earmarked at the same date, 91.5 percent had been set aside for co-operatives, 6.8 percent for public bodies, and 1.7 percent for private utilities. The proportion of co-operatives to the total number of borrowers is said to be constantly increasing.

The nearly 550 co-operatives to which REA has allotted funds up to the close of the fiscal year 1939 will be operating about 224,000 miles of lines, making service available to more than 600,000 farms and other users, after the completion of the lines provided for at that date.

<sup>1</sup>) Loc. cit., Wash., 1940, p. 55-56.

Nearly 8000 directors or trustees are guiding the destinies of these 550 co-operatives, and of others for which funds have been set aside since the close of the last fiscal year, on June 30, 1939.

There is a regrettable aspect to the situation, however, we believe. In a country such as ours it should not be necessary for farmers to borrow the money needed for the inauguration of rural electrification from the Government. The people are not really helping themselves but are being helped to help themselves. And this is necessary because the very Government that now is willing to loan them huge sums of money for the extension of co-operative electrification, pursued a policy which fostered monopolies and permitted them to exploit the producers of farm commodities. Had the billions of dollars which accrued to capital by means of excessive tariff rates remained in the hands of the farmers, they would have been well able to finance rural electrification with their own means. There would have been no need for that bureaucratic "friendly creditor."

Dustmen employed by the Borough of Tottenham, England, recently formed a Pig Club, "which has created widespread interest and is likely to have important national developments," according to a British source. Forty-two pigs were obtained early in December and housed in modern hygienic piggeries erected by the dustmen in their spare time on vacant land at the Refuse Disposal Works. For some days before their arrival the dustmen had been asking householders, cafe and canteen proprietors to keep their edible refuse in a separate container for collection when the usual refuse collection is made.

The scheme is said to have been an immediate success. At the end of the first month, not only had ample food been collected for the 42 pigs, but over 12 tons of surplus food had been brought in and sold to pig-keepers in country areas at prices averaging 30s per ton. Meantime, the busy and enthusiastic dustmen, working voluntarily at week-ends, have extended the piggery to accommodate 100 pigs.

In-between-times they have held several meetings, formed a Co-operative Pig Club, drafted and passed the rules, and issued 15s. shares to their members, with the single exception of the President. All shareholders are employees of the Cleaning Department of Tottenham Borough Council.

Three Government Departments—Food, Agriculture, and Health—have been watching this experiment closely, each concerned with different aspects of its importance in the national interest. The Ministry of Food is concerned because there is a shortage of pigs in Britain. Germany has 23 millions, France eight millions, and Britain fewer than four millions.

After experimenting for a number of years regarding the method of conducting a meeting, what subjects to include for the discussion, the matter of guest speakers, etc., the Wisconsin



Parish Credit Union Conference has developed a plan of procedure calculated to insure maximum benefit in a minimum of time. Meetings are held bi-monthly and generally consist of a formal address, frequently by a representative of the State C. U. League or of the Credit Union Natl. Association, discussion of mutual problems, and a question-and-answer period.

Recently the Conference began sponsorship of meetings in alternate months for credit union treasurers only. Because these men are familiar with the details of operating a credit union, much time is saved in getting to the heart of more difficult problems.

Various committees are maintained by the organization, including especially the educational and legislative committees. Some time ago it was announced the Holy Name Society's lecture bureau had added the name of a competent speaker on parish credit unions. Members of the clergy have expressed their appreciation of the efforts of the Conference and particularly of credit unions in parishes. One priest is quoted as saying the credit union "makes the people proud of their parish; they know that when they need help they can get it."

A patronage refund of 10 percent on interest received by members on shares and deposits and on interest paid by members on loans has been declared by the Omaha Farmers' Union Co-operative Credit Association. This refund increased the rate received on shares from 3.5 percent to 3.85 percent; increased the rate on deposits from 3 percent to 3.3 percent, and reduced the rate on personal loans from 6 to 5.4 percent.

The Union authorized 143 loans during 1939, of which 95, amounting to \$17,262.12, were in force at the close of the year. Resources of the organization were recorded as \$27,192.59; present membership is 161. The credit committee reported loans had been made "for everything from blessed events to earphones." Twenty-one of the members are farmers, the remainder employees of the Farmers' Union. The secretary-treasurer declared at the annual meeting the proportion of shares and deposits to loans among the farmer members was as high as among the employee members.

A special conference on Religion and Consumer Co-operation was sponsored on Feb. 12th by the Committee on the Church and Co-operatives, Federal Council of the Churches of Christ in America, and a group of New Jersey churchmen. Speakers at the afternoon and evening sessions, conducted at Brothers College, Drew University, in Madison, N. J., included representatives of a number of Protestant Churches, a Catholic priest and several Jewish rabbis.

Among the topics discussed were "Religion, Economic Democracy and Personality," "Religious Philosophy and Consumer Co-operation," "What and Where is Consumer Co-operation," "Credit Unions," "Co-operative Grocery Stores," "Educational Methods for Church Groups," "Co-op Foods," and "Consumer Co-operation as a Road to World Peace." A number of motion pictures exemplifying co-operative practices were shown.

Father Henry J. Palmer, of Precious Blood Parish, Brooklyn, asserted that religion can, by a spirit of constructive criticism, "keep the co-operative movement conscious of its own defects and willing to correct its errors from within by self-reformation."

## The Maternity Guild

AFTER a "trial period" of some eight years, the Maternity Guild has proved conclusively not alone its desirability but its necessity and practicability as well. More than 30 guild units are now in existence and others are in process of formation. Having received the permission of Most Rev. William J. Hafey, Bishop of Scranton, Pa., who has endorsed the plan wholeheartedly, Rev. Joseph J. Schagemann, C.S.S.R., originator of the Maternity Guild, conferred recently with a number of priests in that diocese regarding the possibility of instituting units. On Feb. 28th, for example, Fr. Schagemann addressed a meeting called by Rev. Cyriac A. Staib, pastor of St. Nicholas Parish, Wilkes-Barre, at which he outlined the purpose and methods of the guild.

Fr. Staib, host to the 1939 convention of the C. V. of Pennsylvania, participated in the meeting, urging that Bishop Hafey's suggestion be carried out. It is expected a guild will be established there in the near future. The day following Fr. Schagemann conferred with a group appointed by Bishop Hafey to promote the plan. A considerable number of priests have already indicated their interest in the guild and have expressed their willingness to help organize units in their parishes.

The founder of the Maternity Guild has also received encouragement from the bishops of other dioceses in recent weeks. The guild has demonstrated its effectiveness and has won the attention of many Catholic groups. Hence, it appears likely more and more guilds will be established to help young Catholic couples live up to the duties of the married state, by rendering them both spiritual and material aid.

## Family Allowances

WHILE a state of war tends to obscure many problems of purely national significance, there are nevertheless important exceptions. The present war in Europe, for example, has served to focus attention sharply on the problem of family allowances, particularly in England. It was only within comparatively recent years that the plan "caught on" in that country.

When war broke out last fall prices rose rapidly. But as always, wages lagged behind the rise in prices, with the result that particularly the larger families are confronted by the problem of extreme want. Because of this discrepancy between wages and prices, the staid *Times*, of London, recently suggested that "better social results could be achieved with a family allowances scheme than with flat-rate wage increases which take no account of the incidence of price increases."

Commenting upon the suggestion, the *Christian Democrat*, published by the Catholic Social Guild, Oxford, maintains that while an annual family wage may be adequate under normal circumstances, it does not provide the answer under abnormal conditions, such as war. "None would claim," the article states, "that a family living wage was due in justice in a time of famine when man's toil plainly cannot produce its adequate fruit. War is such a time of famine . . ."



Hence, the just wage, as also the family wage, may be inadequate for even a normal family in time of war, when the larger family must suffer more than the single individual. For these reasons, the *Christian Democrat* favors the conclusion reached by the *Times* for "a cost-of-living family allowance related to the number of dependents." The monthly further affirms the soundness of the claim "in social charity and social justice, as well as in distributive justice, for some means whereby the special burdens of the heads of families may be provided for."

From this it would appear a plan of family allowances is to be preferred to the "straight" annual family wage, primarily because it is more flexible in its application.

It is of more than passing interest to note that while in many countries the family-allowance plan is applicable whenever the worker has one or more children, the idea has been advanced by Mr. B. Seeböhm Rowntree, author of the highly regarded volume, "The Human Needs of Labor," that normally it would be wrong "to adopt a lower basis than a family of three children." Because, he insists, "unless a considerable proportion have three children, the population must inevitably decrease." Which is precisely the situation in many countries of the world today, our own not excepted.

### Social Study and Study Clubs

**S**TUDY clubs as such are a comparatively recent development in our country. Few attempts were made prior to 1910 to organize small groups of people for purposes of study and discussion. Since the World War their popularity has grown and their number is constantly increasing. While the term "study club" has given place to the "discussion club" or group, and other changes have been made, fundamentally the pattern for the clubs remains the same.

The insistence by recent Popes on the necessity for the laity to engage in Catholic Action has attached a new importance to this type of organization. But, although the religious clubs under the guidance of the Confraternity of Christian Doctrine are progressing satisfactorily, the number of social study clubs has not kept pace with the need for them. Pope Pius X, in his encyclical "Christian Social Action," urged provision be made for social and economic study, and his successors have reiterated that injunction. The study club is the most practical means of social study, indispensable for successful social action.

The formation of a study club of this nature is not difficult; it can be effected with only a few volunteers, and in fact the number of members should not be too large at first. Meetings can be held in parish halls, stores, private homes, or elsewhere. In the formal club an instructor or moderator is chosen, a well versed priest if possible, for the questions to be considered are primarily ethical in character, and a definite text book is selected. At the conclusion of each lesson a discussion should be held in which all members participate. This feature is of especial value.

In the informal club extracts from some Catholic book or periodical on the social question may be read at each meeting. The readings should be arranged for the members by some competent person. Here again, discussion is of vital importance. Attention should also be paid to problems of local significance, and no town or village, no matter how small, is without such problems.

Establishing clubs or groups of this kind is an excellent means of fulfilling the obligation to participate in the work of the lay apostolate, of which Pope Pius XII remarks in his encyclical *Summi pontificatus*: "This collaboration of the laity with the priesthood in all classes, categories and groups reveals precious industry . . . This apostolic work, carried out according to the mind of the Church, consecrates the layman as a kind of 'Minister to Christ' in the sense which St. Augustine explains as follows: 'When, Brethren, you hear Our Lord saying: where I am there too will My servant be, do not think solely of good Bishops and clerics.' You too in your way minister to Christ by a good life, by almsgiving, by preaching His Name and teaching to whom you can."

### Public Morals

**F**OR about a half-century many attempts have been made in our country to suppress "indecent," "immoral," "obscene," or otherwise objectionable publications, chiefly periodicals. Most of the efforts have failed, for one of four reasons: lack of ability to judge whether a magazine or book was morally obnoxious or not according to the law, lax laws, indifference and loss of interest, or the desire of one group to do everything, refusing to co-operate with other organizations.

It is indeed heartening, therefore, to read of the success the efforts undertaken in Australia, particularly in Melbourne, to eradicate the evil, have enjoyed. The situation there was similar to that obtaining in our own country; sporadic attempts had been made to stop the dissemination of morally objectionable periodicals, but without results.

Little by little, however, public opinion was aroused. Catholic organizations united to protest the condition, and more important, the co-operation of all Christian groups was effected. Clergymen of all denominations "joined in the outcry," with the result that legislation was enacted by the Victorian Parliament, covering the following points:

1. The word "obscene" was defined to include literature "tending to deprave and corrupt persons whose minds are open to immoral influences, and unduly emphasizing matters of sex or crimes of violence."
2. Penalties for infringement of the Act were substantially increased.
3. The mere fact that the police believed, and were prepared to assert, that indecent literature was for sale was sufficient to enable a warrant to be secured.

Of particular significance is the fact that the magistrate before whom violators were tried was willing and able to decide which magazines were "indecent" and which were "works of artistic merit." The results have been highly satisfying; the flow of publications morally objectionable in character has virtually ceased.

Commenting upon the campaign carried on for about a year, the *Tribune*, of Melbourne, asserts: "What has been accomplished is probably one of the most striking results which has ever followed upon a demonstration of vigorous Christianity. Let us hope that the aroused public conscience on this grave menace, which was undoubtedly demoralizing many of our people, will not again become dormant until we are completely free from its influence."

Those who would wish to conduct similar campaigns in our country might well profit from the example and the experience of the Australian State referred to.



# SOCIAL REVIEW

## CATHOLIC SOCIAL ACTION

At Guayama, on the island of Puerto Rico, the Redemptorist Fr. Goetten a few years ago organized a consumers co-operative which now operates, in addition to the main store, a branch store in the same town. Another building is used for a warehouse and a shop, containing motored sewing machines and also hand machines.

The enterprise has so far proven successful; while it was begun on a loan of \$800, it did a business in the past year of \$51,000.

"The Catholic Truth Society (of England) has sold in six weeks 50,000 copies of The Pope's 'Five Peace Points,'" Mr. J. P. Boland, the Society's general secretary, has announced. In spite of difficult war conditions during the last four months of 1939, the Catholic Truth Society reports that the total of its pamphlets sold during the year amounted to more than one and a quarter million (1,293,300).

"The support given by members, new and old, has been most encouraging. Since the outbreak of war we have issued eleven topical publications, including the Encyclical *Summi pontificatus* (49,000 sold in first six weeks) and 'The Pope's Five Peace Points.' The 'Simple Prayer Book' has been greatly in demand for soldiers."

During the past few years the Catholic Ashram, of Ranchi, Brit. India, has conducted lecture courses in addition to a library and reading room. There were 20 lectures in 1938 and 19 during the past year. The subjects covered a wide field, including some on topics American Catholics would probably consider foreign to the purpose of an undertaking of this nature.

Thus in 1938 there were lectures on "The Wealth of Chota Nagpure"; "Why We Should Love Chota Nagpure"; "How to Make a Career." And in 1939, in addition to subjects such as "Adult Literacy," "The South Indian Catholic Layman," "What To Do During Unemployment," "The Church and the State," "Catholic Youth Organizations in The Past," subjects such as these were treated: "Thrift in Theory and Practice," "Forestry in Chota Nagpure," the principality in which Ranchi lies.

## PERSONALIA

The death of Rev. T. A. Finlay, S.J., deprives the Irish Co-operative Movement of a distinguished Pioneer. Ninety-two years of age at the time of his death in January of this year, the deceased for many years had been professor of economics at the National University of Ireland. Closely associated with the Irish Agricultural Organization Society, Fr. Finlay was an intimate friend of Sir Horace Plunkett, Russell, and Anderson, and those who did so much to develop Irish agriculture on co-operative lines.

Fr. Finlay traveled all over Ireland lecturing and addressing propaganda meetings. At the Dublin Congress in 1916 he delivered a paper to the delegates on co-operation and the increased cost of living. The *Irish Homestead*, founded by him, brought co-operatives news to many Irish homes.

## FAMILY ALLOWANCES

The firm of William Brake, Ltd., Taunton, England, commenced on February 1st a scheme of family allowances applicable to all their married employees who have children under the age of 15. The managing director, writing to the *Catholic Herald*, London, says:

"At this stage the allowance is a small one, but my company has desired to recognize in a definite form that share of interest in the worker's family of which authority, in the shape of the State or the employer, cannot properly divest itself."

The business is a retail department store and of wholesale merchants. All the directors of the firm are Catholics, and the news comes opportunely in view of a suggestion made by one correspondent in the series on the Conversion.

## "SOCIAL" DISEASES

Federal probation officers of Alabama have joined the State Health Department in its offensive against venereal diseases. Realizing the significant part played by good health in social adjustment, and the seriousness of the venereal problem, Alabama's Federal probation officers have arranged with the State Health Department to give free examination and treatment, in any one of its clinics organized in 64 of its 67 counties, to all persons under their supervision.

One of the conditions of probation is that the probationer submit himself to a county health officer or a private physician for examination and treatment, and to continue such treatment until officially discharged as cured.

## COLONIAL MISRULE

Our administration of affairs in Puerto Rico leaves much to be wished for. Miss Machin, Dean of Women, University of Puerto Rico, and professor of education in the same institution, is reported to have remarked during her recent sojourn in our country: "Not more than 50 per cent of the children of school age in the island attend any school and the average child does not complete more than the fourth grade. We have plenty of teachers but there is either a lack of school buildings or they are closed for lack of money to pay the teachers."

As a native Spaniard of Puerto Rico, Dean Machin is strongly in favor of instruction being given in Spanish in the public schools, not because of any racial pride, but because the children speak Spanish and with such limited educational opportunities they should not also be hampered by instruction in a foreign language.

## TENANT FARMERS' UNION

The Farm Security Administration on March 2nd granted bargaining rights to the Southern Tenant Farmers' Union at Dyess Farms, a rural homestead project in Mississippi County, Arkansas. H. L. Mitchell, Memphis, Tenn., a member of the union's national Board of Directors, presented evidence that more than two-thirds of the 316 heads of families at the Government-owned project were members of the Union and wanted it to bargain for them in the



management of the project. Mitchell said the recognition would pave the way for unionization of share-croppers and tenants on privately-owned cotton plantations and a campaign to obtain landlord recognition of the organization. The Dyess project is a community of small cotton farms. Most of the tenants have agreements for the purchase of the Government land they now cultivate.

The request for recognition of the Union was granted by Dr. Will Alexander, FSA administrator, at a conference with the organization's representatives and a (!) share-cropper resident of the project. Specific questions to be discussed henceforth at conferences between the FSA and a Union committee include financing of farm purchases, methods of paying loans and rentals and discipline of the colonists. The Union said that the management heretofore had failed to "recognize and encourage democratic operation of the project."

"The confidence of the people can be secured, and active co-operation insured on the part of the colonists by granting a greater share in the making of important decisions affecting their welfare," it was said. "The colonists have no desire to take away any of the rights of the management to make decisions relating to operation of the properties in order to protect the investments of the Government."

#### SHARECROPPERS

A special effort of education among denominational churches on the plight of the sharecroppers is being made by the Home Missions Council and the Council of Women for Home Missions, with the co-operation of the Federal Council of the Churches of Christ in America. Church people were asked to study the national problems of tenancy, sharecropping and migrant work during National Sharecropper Week, March 3-10. New study material was made available in a special issue of *Information Service*, entitled, "Where the Grapes of Wrath are Stored."

At the recent annual meetings of the Home Missions Council and the Council of Women for Home Missions it was decided to undertake special projects by furnishing leaders who will render religious and social service to sharecropper groups, relating the experience gained in the field to the ongoing process of education on these difficult national problems. The areas selected for this interdenominational ministry are the La Forge Government homesteads project in Missouri, a county project in Alabama and one in Georgia.

#### NEW USES FOR FARM PRODUCTS

Seeking to discover methods of using the whole cotton plant, harvested like hay, instead of picking the lint and seed, Dr. Frank K. Cameron, University of North Carolina, has obtained "astounding" results, in the opinion of capable judges. In his laboratory, the scientist has ground up the harvested cotton plants, extracted the oil borne in the seeds, and made the remainder into a high grade pulp, suitable for rayon, paper, explosives and other products.

The hope is entertained that pulp for rayon can be thus provided from cotton mowed, baled and shipped to factories, at a lower cost than for wood pulp. Further study of this plan is going forward at the Mellon Institute, Pittsburgh.

#### HOME ECONOMICS

A "Cotton Mattress Demonstration Project" is being inaugurated in our Southland at the present time. Sponsored jointly by the Federal Surplus Commodities Corporation, the Agricultural Adjustment Administration, and the Extension Service, the undertaking will be begun in 60 counties of 12 Southern States to increase home consumption of the surplus and to raise living standards of low-income farm families.

Surplus cotton and cotton ticking will be furnished the families and assistance will be given them in processing the materials into mattresses. The FSCC will provide the cotton and ticking, and the Extension Service, through its local leaders, will direct the mattress making. At least 120 families whose total income is not more than \$400 annually will be aided in each county.

#### SOCIAL CREDIT

The ecclesiastical authorities of the Dioceses of Quebec and Montreal have forbidden the clergy to give their names in support of Social Credit or to attend Social Credit meetings.

This prohibition follows a report by a group of theologians to the effect that Social Credit as an economic theory is not contrary to Catholic teaching on faith and morals. There was a tendency in some quarters to interpret the negative conclusion of the theological group as an expression of the Church's endorsement of Social Credit. It is to guard against this misinterpretation that these ecclesiastical authorities have ordered the clergy to keep aloof from Social Credit propaganda.

"In this paper," Mr. Somerville, editor of *The Catholic Register*, Toronto, remarks, "we have always been uncompromisingly opposed to Social Credit as an economic theory, purely on economic grounds. We have raised no religious difficulties about it, and the laity are not affected by the archdiocesan pronouncements to which we have referred. No authority has questioned the compatibility of the economic theory known as Social Credit with Catholic doctrine."

#### LABOR-EMPLOYER RELATIONS

A "Labor-Relations College" with classrooms in a factory, indorsed by labor leaders and industrial officials, and with more than 22 union and management executives enrolled as students, has been inaugurated in the Oakland plant of The Paraffine Companies, Inc., San Francisco. Its purpose is "to promote employee-union and management co-operation." The course is an extension of the company's training class for shop officials which graduated 25 men about a year ago and attracted nationwide attention in industry.

Student body of Paraffine's new "college" includes union business agents, union shop representatives of the factory's 1,500 employees, and the factory supervisors' force. Faculty is composed of labor leaders, university professors, industrial executives and editors. The Paraffine factory's personnel manager is in charge of classes. One night session of two hours is held weekly and the course continues for 40 weeks. Paraffine employees attending classes are guests of the company at dinner.



## SALES TAX

The United States Supreme Court has decided New York City has the right to impose sales tax on merchandise from sources outside the city.

For going on eight years, New York City consumers have paid a sales tax of two cents on every dollar of price of all commodities bought, except food. There are sales taxes in 23 States, and two cities, New York and New Orleans.

## CHEMURGY

The importance of the efforts sponsored by the National Farm Chemurgic Council are not sufficiently realized even by those who should be primarily interested in this movement. Among current chemurgy news is erection of a large plant in Lufkin, Tex., to make newsprint from Southern pine by a process discovered several years ago. Another is work on tung oil production in Gainesville, Fla., and along the Gulf Coast. The latter isn't a surplus crop, but is being developed in this country to meet a need.

Chemurgists are interested in Laurel, Miss., where starch is being made from sweet potatoes, Belfast, Me., where a small plant is experimenting with glass-clear plastics from Irish potatoes. North Texas State College last year claimed the first class in chemurgy. Its students made face powder from bull nettles, rope from a yucca plant. At Sam Houston State Teachers College, Texas, another class made newsprint from castor bean stalks.

## CO-OPERATION

While great economies have been effected in production through the increasing use of power and machinery and of mass organization, enormous wastage continues in distribution. The *Vancouver Sun* quotes the following evidence of this fact:

"When a typical box of McIntosh apples from the Okanagan Valley sold in Winnipeg this year for \$2.15, the grower received 40.8 cents. The rest went into the cost of packing, shipping and selling (52 cents), the B. C. fruit board's levy (1.2 cents), brokerage (3 cents), freight and protection of the fruit in transit (54.2 cents), jobber's margin (18.8 cents), and retailer's margin (45 cents)."

"The efficient co-operative organization of the marketing of such produce and the equally efficient co-operative organization by consumers in its purchase would eliminate waste," remarks the *Canadian Co-operator*, "not only in this line but in many others, increasing thereby the revenue of producers and reducing the cost to consumers. Such reduction in cost through the elimination of waste would increase the demand and further assist producers."

Following a sound co-operative policy, the Northern Farmers' Co-operative Exchange of Williams, Minn., restricts its activity to seed-marketing.

Organized three years ago with 112 members, the organization last year marketed about 1,800,000 pounds of clover and alfalfa seeds for its 522 members. This year it will market seeds for 618 members. These seeds are put up and sold under the brand "Border King," the name being derived from the fact that the seeds are grown near the Canadian border.

## MONOPOLY

The Department of Justice has taken another step in its drive on building costs and what it regards as the illegal use of patent rights to maintain monopolies. The Government's agents brought suit in Federal District Court in New York (Southern District) against practically the entire composition hardboard industry, charging violation of the Sherman and Clayton Anti-trust Acts.

The Department's investigation of restraints in the building trade has already gained a dozen indictments of individuals, corporations, labor unions, and business associations in eight cities. The indictments, however, are concerned with such matters as collusive bidding, bribes and payoffs, and intimidation of competitors. The suit now brought against the hardboard industry is different; its purpose is to press the charge that patent privileges are being used to circumvent the anti-trust laws. A similar case, which is now pending in Toledo, Ohio, involves the glass container industry.

## LUXURY

Coffee is served regularly every day in 92 percent of all homes in the United States, according to a national survey of coffee consumption conducted under the auspices of the Pan-American Coffee Bureau. Practically all coffee drinkers drink coffee for breakfast, about half have it for dinner, and less than half have it for lunch. Analysis of the coffee consumers themselves indicated that the beverage is drunk by 82 percent of all men over 16 years of age, 81 percent of all women over 16, 15 percent of all children between 6 and 16, and 4 percent of all children under 6 years of age.

Adult per capita consumption is highest in the West North Central part of the country and lowest in New England. Total per capita consumption (including children) was also highest in the West North Central States, and lowest in the East South Central section. The United States average was 13.9 pounds per capita.

## USE OF WASTE

A layer of wood shavings or sawdust one inch in thickness will provide as much protection against heat and cold as a stone wall ten inches to 70 inches thick, depending on the nature of the stone, according to the Forest Products Laboratories of the Department of Mines and Resources, Dominion of Canada. Long before the public paid much attention to insulating dwellings, the special qualities of these sawmill by-products were recognized in rural areas, where they were commonly used for insulating ice-houses and other farm buildings. Now their use has been extended to house insulation.

Laboratory workers of the Canadian Department recommend that sawdust or shavings should be thoroughly dried before being used for thermal insulation, and should only be used where they can be kept in a dry condition. A further precaution is to mix about one part by weight of air-slaked lime to every ten parts of wood substance as a repellent against rodents.

When judiciously placed, sawdust insulation decreases fire hazards because it seals the spaces between the studdings of a house. These spaces, if not filled or otherwise fire-stopped, greatly hasten the spread of fire through a building.



# HISTORICAL STUDIES AND NOTES

## THE MISSIONARY MOVEMENT IN GERMANY OF A CENTURY AGO

### I.

THE beneficial results of the missionary movement in Germany in the early years of the nineteenth century are described by Rev. Gregory Waibel, O.S.B., president of the Society for the Propagation of the Faith in Switzerland, in the *Annals* published in 1832, 1833 and 1834. The missionary movement inaugurated in 1822 proved to be an endeavor of Catholic Action carried out on a large scale by the German people.

It is in the preface to the first number of the *Annals* issued at Einsiedeln in 1832 Fr. Gregory writes [the remainder of this installment is a quotation from this source]:

In the midst of so much evil and sadness of our days we are still able to find much good and warrant for satisfaction, whereby to console well-meaning people and confirm their belief in Divine Providence and a just government of this world. It cannot be denied that a review of the revolutions and disturbances of recent days fills many a heart with doubts and sorrow. And yet, according to the eternal law of government in the world, this plague of evil of necessity prompted the inauguration and spread of much good and many blessings; as in all periods of stress and persecution of the Christian faith, patient suffering and active charity have been evidenced in a striking manner.

Beyond question we may count among the better and more consoling events of recent years the establishment of the Society for the Propagation of the Faith, whose aim is the most noble, whose means are the most simple, whose work is the most fruitful and most sublime.

It was in 1822 when a group of pious lay persons founded that society to spread the gospel and particularly to support and restore the foreign missions that had suffered so greatly during the French Revolution. In order to enroll a greater number of members, only small offerings were asked, but these contributions were to produce great results because of the large number of contributing members enrolled and the faithful administration of the alms.

However, the founders of the society were convinced that alms alone would not satisfy the urge of Christian charity; for that reason they added the requirement of prayers. While individually the prayers might not be too efficacious, they are surely a most powerful means of propagating the faith, especially when the large membership is considered. Every member was instructed to recite daily one Our Father and one Hail Mary besides the invocation, St. Francis Xavier, pray for us.

The society developed rapidly, the clergy and

the laity vying with each other in promoting it. Particularly the French bishops recommended it in numerous pastoral letters which were reprinted in the *Annals*. The Cardinal Prince of Croy consented to become president of the supreme council of the society, while the Kings of France, Louis XVIII and Charles X, considered themselves the protectors of the organization. As a result, the number of members and the amount of the contributions increased considerably in France.

From France the society spread to other countries. The King of Sardinia introduced it into his realm, and branches were instituted in the Netherlands, England, Bavaria and Switzerland. A similar society was established in Austria, restricted however to the Austrian States and devoted exclusively to the missions in North America. In memory of the Empress of Brazil, the Austrian Princess Leopoldina, the society was called the Leopoldine Foundation. St. Leopold was declared the patron of the society and the Emperor of Austria assumed the office of supreme protector. The growth of this missionary society was also rapid, although the Austrian government did not allow its introduction into other countries.

In consequence, Germans outside Austria have no choice other than to establish a mission society of their own or join the French society. They feel they are unable to find a strong center to enable them by sure and suitable means to obtain the same ends France was able to achieve by reason of its position, mercantile connections, and regular and simplified business administration.

Important for us Germans, however, is the consideration that the Society for the Propagation of the Faith, despite its French origin, is no national society, as the Leopoldine Society might be regarded, at least to an extent. Its aim is universal, embracing the missions of two continents, Asia and America. Even its patron saint is no Frenchman, but an outsider, St. Francis Xavier of Spain. And finally, its spread to countries beyond the French borders effaces still further any national character. And the universal and truly Catholic character was stamped on it by reason of the approbation and protection of the Pope.

When Pope Pius VII was informed of the society a few months after its foundation, he raised his hands and blessed it. Moreover, his successors have manifested a like interest in the organization. It enjoys the special favor of the presently reigning Pontiff, Gregory XVI, who years ago as Prefect of the Propaganda had appreciated its great value in filling the needs of the missions, and as Cardinal had expressed his great joy at the spread of the society.

The presidents of the society, by reason of the favorable opinions of the Popes, obtained from them a number of indulgences for mem-



bers of the society. [There follows the list of these indulgences.]

What more shall we say regarding the excellent aims, efforts and benefits of the society? Is its purpose not the noblest and sublimest? Is it not exclusively the glory of God and the spread of the kingdom of truth and charity? Is it not the extension of the Church by the conversion of the multitudes of men and women who walk in the darkness and shadow of death? Surely zeal for promotion of the highest ideals must be cold and dead in persons who could easily assist in advancing the interests of humanity, religion, and faith by aiding the missionaries in converting the most savage peoples of America and the pagan nations of Asia, but who neglect to employ these means. Every Christian heart is thrilled by contemplation of Our Lord's sending the Apostles out to convert all nations. Is it less praiseworthy that after 18 centuries apostolic men, commissioned by the successors of the Apostles, attempt a similar gigantic task? Who should not be eager to share in such glorious endeavors, in so meritorious an undertaking? Indeed, even the poorest person may do so by brief prayers and small alms. The penny you offer in a charitable spirit will possibly, some time later, gladden the heart of a missionary laboring four or five thousand miles away, who is benefited by your contribution. He blesses you, the unknown donor, and his blessing will be the richer the less you are known to him and the purer your intention in giving.

These offerings will not only grant you a share in the merits of those distant missionaries, but will also unite you more closely to the countless other members of the society with the bond of a common spirit of charity; rich and poor, noble and ignoble, prince and beggar, will be united, inasmuch as they work together with the same intention and the same means in the great enterprise of promoting God's glory and the salvation of men. In this undertaking neither the penny nor the dollar will be lost. Was there ever a time when such a bond of common fellowship was more urgently needed than in this age of dissension, discord and hatred?

No one should believe this missionary movement is something novel, unknown or un-Christian within the Church. Did not the Apostle Paul collect alms for the support of the poor Christians in Jerusalem and Macedonia? If there is anything you may regard as novel in the Society for the Propagation of the Faith it is the marvelous rules that solve the most difficult philosophical problem, obtaining the greatest results with the slenderest means.

Moreover, the Protestant Bible societies operating in all parts of Europe bear witness to the fact that enormous means may be gathered by a simple organization of this nature, and that such a society may greatly extend its influence with ease. The British Bible Society,

according to the report of 1829, has 611 branches and 1445 associations. The contributions of all the Protestant missionary societies amount to 2,000,000 francs in Germany alone each year. The question is not of what value are all these contributions as regards the welfare of mankind; the salient fact is that immense sums of money are raised for the purposes of that organization, viz., the distribution of Bibles.

We ask whether a Catholic can learn of such propaganda and not be stirred and put to shame. Is the living word of God, as preached by the missionaries, of less importance to him than the dead letter of the Bible to the Protestant? Have the preachers of his faith less needs or expenses, less dangers than the well paid agents of the Bible society who do no more than translate, sell or distribute Bibles?

The activities of the Bible society direct our thoughts to another aspect of the situation, viz., the needs of the times. In hardly any previous period of history have so many things combined to spread and exalt the Church. Whereas formerly the glorious days of rapid increase and violent persecution alternated, today they co-exist. Vigorously rises the Church in North America, where even the great rivers, lakes, cataracts and towering mountain ranges find a parallel in the remarkable creations of human genius and strength. Tremendous activity and youthful growth are evidenced, accompanied everywhere by a great thirst for the living spring of truth. That field promises the best harvest, if there are sufficient laborers to cultivate it. But the laborers must hurry; the time of seeding nears its close and there is danger the field will be sown with other seed. Once the American States are completely developed politically, it will be difficult to change the religious situation. Here, then, are the days of the Apostles repeated, the days of a nascent Church.

The opposite picture is presented by the missions in Asia. Persecution rages in many countries there, so that the age of the Nero and Decius seems to have been revived. This contrast is indicated by the respective mission reports from America and Asia. We shall say no more regarding this contrast, in order to urge Catholics of German blood to heed the greater call: Rise without delay! Engage in the great struggle! The German residing in the heart of Europe shall not be indifferent to every important and noble movement of that continent. The German is wont to boast of his philanthropic spirit, of his respect for and adaptability to all foreign things, and never tires of manifesting this spirit in art, politics, science, even in fashions and speech. Why should he not then evidence these qualities in the finest and noblest work, that of promoting the cause of our faith and religion? What would have been the fate of Christianity, had every nation chosen to seek the propagation of the faith only within its own limits? We Germans, too, are indebted to the Irish, Britons,



Spaniards and Italians, and if we go farther, even to the Oriental nations, for the great boon of Christianity.

(To be continued)

JOHN M. LENHART, O.M.Cap.  
Pittsburgh, Pa.

## GERMANS IN THE CONFEDERACY

THERE is a book come from the University of North Carolina Press which should be welcome firstly to students of American history and then, to no less a degree, to German Americans. Miss Ella Lonn, professor of History in Goucher College, discusses in the volume we have in mind "Foreigners in the Confederacy." That it should be possible for her to fill 566 pages with information on this subject, will astonish not a few. But, as the publisher's announcement of the book declares, it presents data "on the surprising numbers of Germans, Irish, Italians, Poles, Mexicans, and other aliens in Southern armies," contrary to the usual impression that the Confederate armies were composed almost exclusively of men of pure Anglo-Saxon stock.

The book furnishes evidence that besides the large number of naturalized officers, there was an unusually interesting group of knights-errant and soldiers of fortune, not to mention the foreigners in the civil service, from the Secretary of State to the humble clerk in the Bureaus. To the treatment of the Germans in Texas, as related by Professor Lonn, we shall refer on another occasion. The essence of the results of the author's research culminates in the opinion: the foreigners in general contributed richly to the Confederate cause and often covered themselves with distinction. The publisher's announcement remarks: "Belated recognition of their part can take nothing of glory from the native-born; there was quite enough for all."

Let us add that Kauffmann in his *History of the German Soldier in the Civil War* lists not merely the staff officers in the Union armies but also a small number of officers who fought for the Confederacy. None of those mentioned by him acquitted themselves better and earned greater distinction than the Prussian Heros von Borcke, who rode with the famous General Stuart and whose sword is said to have been hung in the capitol at Richmond in grateful recognition of the service he rendered the Lost Cause. A conservative, this brave soldier would undoubtedly, if he were alive today, agree with Professor Craven who, in his book, "The Repressible Conflict—1830-1861," recently from the Louisiana State University Press, proposes that the fratricidal strife which "blackened the years from 1860 to 1865" be interpreted as the "triumph of industry over agriculture; of centralization over local democracy; of one section over another; of the Re-

publican Party, representing bourgeois acquisitiveness, over its Democratic rival, representing an old agrarian ideal." To which opinion we would merely add the explanation that the "Democratic rival" has made his peace with "bourgeois acquisitiveness."

Professor Lonn has gone far afield in search of the remarkable and copious material which constitutes the woof and warp of this volume. No one attempting to write a history of the German-American element in the U. S. may neglect to consult this work. It suggests, among other things, the desirability of a monograph on *The Attitude of the Germans in America Toward Slavery*. Professor Lonn repeatedly refers to the subject, as in the sentence: "Proslavery men looked on Germans everywhere with hidden or open suspicion because of their well-known opposition to slavery." (p. 417) The persecution of the Germans in the Confederacy, to which the author devotes a long chapter of the book, had its cause in the anti-slavery sentiments the majority of Germans were known to harbor.

How the coming of the Redemptorist Fathers to Pittsburgh was brought about is told in the history of St. Philomena's parish, published on the occasion of its centenary in the past year:

"In February, 1839, Mr. Adelmann, a German farmer from Butler County, was visiting relatives in Peru, Ohio. During this visit he informed Rev. Joseph Prost, a Redemptorist laboring in Peru, on the condition of the German people in Pittsburgh—5,000 Catholics, no priest of their own nationality, and a quarreling, divided people. He begged Father Prost to send a priest to their aid. Father Prost assured Mr. Adelmann of his willingness to send assistance, but also explained that he could take no steps in the matter without the knowledge and approval of the Bishop of Philadelphia."<sup>1</sup>)

Mr. Adelmann, it is reported, wrote Bishop Francis Patrick Kenrick, and the Bishop of Philadelphia on March 5, 1839, in turn assured Father Prost it would be most gratifying to him if he were to send a priest of the Congregation of the Most Holy Redeemer to Pittsburgh to take charge of the German Catholics, "who for some months have been without a pastor." The letter closes with the instruction:

"It is also my wish that you hold divine services in St. Patrick's church and in no case in the chapel which has been erected in a certain house in the district of Bayardstown."

This chapel, located in a former cotton factory, was known as the "factory church." The chapel had been closed by the Bishop, not, however, because of the dissensions existing at the time among the parishioners, but because a saloon had been opened on the ground floor of the "factory church" by the son of the former owner of the building. Thus the German Catholics were left without a place of worship until the arrival of Father Prost on April 11, 1839.

<sup>1</sup>) Roche, Thos. B., C.S.S.R. *The Redemptorists in Pittsburgh, Pa. One Hundred Years*. Pittsburgh, 1939, p. 7.



# THE CENTRAL VEREIN AND THE CENTRAL BUREAU

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Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 28 Tilton St., New Haven, Conn.

## Committee on Social Action

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All letters, requests, mission gifts, monies, etc., intended for either *Social Justice Review* or the Central Bureau, should be addressed to:

Central Bureau of the Central Verein  
3835 Westminster Place, St. Louis, Mo.

## Convention Motto

**D**URING the months remaining before the opening of the 85th annual convention of the C. C. V. of A. and the 24th annual assembly of the N. C. W. U., prospective delegates and all members of both organizations are urged to ponder and discuss the significance of the Motto chosen for the event—to take place in New Ulm, Minn., on Aug. 24-28.

Taken from the encyclical of Pope Pius XII, the text of the Motto is as follows:

“Co-operation in the spread of the Kingdom of God which in every century is effected in different ways, with varying instruments, with manifold hard struggles, is a command incumbent on everyone who has been snatched by Divine Grace from the slavery of Satan and called in Baptism to citizenship of the Kingdom of God.”

## Our “New” Magazine

**A**FTER an eventful history of 32 years, *Central-Blatt and Social Justice*, official publication of the Central Verein, gives place to *Social Justice Review*. The action in changing the name was not hasty; rather it was the result of long months of deliberation on the part of the editors, in conjunction with the Committee on Social Action. Besides the attractive cover, our readers will note with pleasure, we believe, the marked rearrangement of contents, the addition of two departments, “The Social Apostolate” and “Das Soziale Apostolat,” and the many improvements of layout, type and other features.

Many reasons prompted the change of the name at this time and the selection of *Social Justice Review*. When 32 years ago the C. V. began publication of a journal, the greater portion of the contents was in German. But with the passing of years, as the use of German declined in the churches, in schools and even in the family, the magazine increased the number of pages in English and reduced those in German. This tendency was greatly accelerated with the adoption of English as the official language of the organization some 15 years ago. For these reasons the use of “Central-Blatt” to designate the society’s journal was inaccurate; the incorporation of four or five pages in the German language in each issue did not justify the title, as the magazine was no longer a “Central-Blatt.”

This situation was realized some years ago, but difficulty was encountered in finding a title acceptable to the members and expressive of the purposes of the publication. More than 40 different titles were considered and discarded for one or more reasons. It is our conviction *Social Justice Review* is the best choice that could have been made.

The term “Social Justice” has been retained for many reasons. For one thing, our journal was the first publication in the country devoted to problems of social justice, antedating by many years all other periodicals of this nature. It was felt that it would be unjust to the Central Verein to sacrifice so well established prior rights to the use of this title. At the same time it should be pointed out that never before was there greater need for a journal such as ours, particularly in view of the prevalent “loose talk” and “loose thinking” regarding matters of social justice.

The motives for introducing the new section, “The Social Apostolate: Theory, Procedure, Action,” are also at once apparent. It was asserted the magazine was “too theoretical.” But although ideas rule the world and action without well founded theory is worse than useless, this department will combine principles with the practical aspects of the youth movement, the corporative order, co-operation, credit



unions, the maternity guild, discussion clubs, and allied movements and questions.

But most important, the appearance of *Social Justice Review* marks the enlargement of our scope of activity. Because the Central Verein has been granted a definite share in Catholic Action, new duties are thereby entailed. To enable the members to discharge their responsibilities, even more attention will be paid to a promotion and exposition of the papal encyclicals, to the study and discussion of ideas such as advanced recently in the Statement of the American Bishops.

The opinion has been expressed that the journal is intended only for members of the C. V. Nothing could be farther from the truth; the subjects discussed have a much wider appeal, both to Catholics and non-Catholics. This holds true even of the rear section.

And so, in inviting the opinions of our readers regarding the name, contents and arrangement of *Social Justice Review*, we would ask our members to help increase the subscription total. The magazine enjoys a truly enviable reputation. It discusses important problems clearly and simply in the light of the natural and revealed law; it is more attractive, written in a more interesting style—changes have been made with thought and care. Even the "German handle," as one person sarcastically referred to its former name, declining to subscribe for that reason, is gone. Two reasons only are now valid for our members' refusing to subscribe to and read *Social Justice Review*: lack of funds or indifference to matters affecting them as Catholics. We doubt if the former excuse would hold true in many instances, and we dislike to believe it is the latter.

#### Seventeen Prelates to Attend C. V. Convention

**D**EFINITE acceptance of the invitation to participate in the 85th annual convention of the Central Verein has been received from five Archbishops, ten Bishops and two Abbots, the committee in charge reports. A number of other prelates have not thus far responded to the invitation.

This truly remarkable representation on the part of members of the hierarchy is all the more significant when it is realized that several of the Archbishops and Bishops must travel many hundreds of miles to be present at the assembly, to be held in New Ulm, Minn., on Aug. 24-28.

Host to the convention will be His Excellency, Most Rev. John G. Murray, Archbishop of St. Paul, in whose Archdiocese the meeting will be conducted. Other Archbishops who have signified their intention to be present are Most Rev. Arthur J. Drossaerts, of San Antonio, Most Rev. Francis J. Beckman, of Dubuque, Ia., Most Rev. John J. Mitty, of San Francisco,

episcopal host to the 1939 convention of the C. V., and Most Rev. Joseph F. Rummel, of New Orleans.

The Bishops who will attend are Most Rev. Joseph F. Busch, St. Cloud, Minn., Most Rev. Thomas A. Welch, Duluth, Minn., Most Rev. Maurice F. McAuliffe, Hartford, Conn., Most Rev. Francis M. Kelly, Winona, Minn., Most Rev. Henry P. Rohlman, Davenport, Ia., Most Rev. Edwin V. O'Hara, Kansas City, Mo., Most Rev. Aloisius J. Muench, Fargo, N. D., honorary chairman of the C. V. Committee on Social Action, Most Rev. Frank A. Thill, Concordia, Kans., Most Rev. J. H. Peschges, Crookston, Minn., and Most Rev. William O'Brady, Sioux Falls, S. D. The Abbots who have promised to be present are Rt. Rev. Abbot Edward Burgert, O.S.B., of St. Helena, Neb., and Rt. Rev. Abbot Alcuin Deutsch, O.S.B., of Collegeville, Minn.

Plans for the convention are progressing satisfactorily. The necessary finances have been raised, committees appointed, and preliminary details settled. Within the next few weeks such matters as selection of meeting halls, arrangements for housing, etc., will be acted upon. The program for the assembly is already taking shape.

#### Progress of the Central Bureau Expansion Drive

**T**HE present position of the Central Bureau as well as its manifold activities would never have been possible were it not for the generous co-operation and support not only of our affiliated societies but also of other organizations. For some seven years now, for example, the Western Catholic Union, fraternal insurance society with headquarters in Quincy, Ill., has contributed \$100 per year to the C. B. Endowment Fund. The annual gift of this society was received a few weeks ago from Mr. F. Wm. Heckenkamp, president of the W. C. U. and member of the C. V. Committee on Social Action.

The Central Bureau Expansion Drive being conducted by the C. V. of Minnesota is progressing splendidly. Contributions toward the \$10,000 fund promised by the Branch, of which half is expected to be raised before this year's convention, amounted to \$3261 as of Mar. 20th.

Equally gratifying is the action of our Rochester Federation. Shortly after the 1939 convention outlined plans for the \$75,000 Expansion Fund Drive on behalf of the Bureau, the societies in Rochester discussed ways and means to co-operate and decided to sponsor a social event for this purpose. The affair took place in January and after all expenses had been deducted the treasurer forwarded \$117.56 to the Bureau as the organization's initial contribution toward the Fund.

We would wish to ask other C. V. Branches and District Leagues to do everything possible to insure the success of the Drive, perhaps by inaugurating projects similar to that of the Minnesota and Rochester organizations.



### Convention Calendar

Catholic Central Verein of America and National Catholic Women's Union: New Ulm, Minn., August 24-28.

C. U. and Cath. Women's League of Illinois: East St. Louis, May 25-26.

Cath. State League and C. W. U. of Texas: Windthorst.

C. V. and C. W. U. of Pennsylvania: Philadelphia.

C. U. and C. W. U. of Ohio: Chillicothe, August 31, September 1.

C. U. and C. W. U. of Arkansas: Little Rock, September 1-2.

C. V. and C. W. U. of New York: Utica, September 1-2.

Cath. Federation and C. W. U. of California: Sacramento.

C. U. and C. W. U. of Missouri: Salisbury.

St. Joseph's State League and C. W. U. of Indiana: South Bend.

C. V. of Kansas: St. Marks.

### Plans for Convention Tour Completed

FINAL arrangements for this year's convention tour of the C. V. and N. C. W. U. were completed at a meeting of the committee held in New York City on Mar. 10th. The tour will leave New York on Aug. 17th and reach New Ulm, Minn., on Aug. 24th, Mr. William J. Kapp, chairman of the committee, has announced. Members of the men's and women's branches and their friends are urged to participate in both the tour and the convention.

The itinerary has been submitted to a number of railroad companies; the tour agency selected as well as prices from various cities will be announced in next month's issue of *Social Justice Review*. According to the arrangements, no nights, whether going or coming, will be spent on the train; the party will stop overnight at hotels en route.

From New York the delegates will travel to Buffalo, visiting Lackawanna and Niagara Falls, before entraining for Cleveland. Sightseeing trips will be provided in this city as in Chicago. From Milwaukee the tourists will make a number of side trips; they will visit Waukesha County, studded with many beautiful lakes, and famed Holy Hill, pilgrimage dedicated to the Blessed Virgin. They will then go to the romantic Dells of the Wisconsin River. While in Milwaukee the delegates will be the guests of local C. V. organizations.

Arriving in St. Paul, the party will be entertained by local C. V. societies of that area on Friday, Aug. 23rd. On the following day the group will proceed to New Ulm by bus, stopping at Mandota, Fort Snelling, Chaska, Jordan, Belle Plaine, St. Peter and Mankato. The convention will close on Wednesday, after which the delegates will journey to St. Paul and will return to Chicago. From this city they will travel to Detroit, where a day will be spent in sight-seeing, and thence by boat to Buffalo, returning to New York City by way of Utica, where delegates from that State will remain for the State Branch convention.

Rates will be quoted from the home cities or communities of the delegates. Participants from western Pennsylvania are asked to join the tour at Cleveland,

those from Ohio at either Cleveland or Chicago, and those from Indiana, Illinois, Missouri, Arkansas, Kansas and Texas at Chicago.

### The C. V. and Youth

ESTABLISHMENT of vocational guidance councils by units of the C. V. is suggested in the current monthly activities letter of Rev. Edward A. Bruemmer, second vice-president of the C. V. Members are advised to consult their pastors regarding the feasibility of instituting councils of this nature on a parish basis, to help young men obtain employment in positions for which they are fitted. Deploing the condition that compels young men to accept "blind-alley" jobs, Fr. Bruemmer urges they be trained for and helped to discover suitable occupations.

Study of the pronouncement by the American Hierarchy issued prior to the second World Youth Congress held at Vassar College in 1938, is recommended as a special activity for the month of April. Other suggestions include a joint meeting of young men's and young women's groups, and discussion of the proper attitude Catholic youth organizations should take regarding the American Youth Congress.

The value of painstaking devotion toward youth was never more clearly demonstrated than in the case of the effort made by Rev. Francis A. Ostermann to provide for the young men of St. Joseph's Parish, Yorkville, N. Y. Appointed assistant to Rt. Rev. Msgr. Gallus Bruder some 22 years ago, Fr. Ostermann "inherited" the St. Aloysius Sodality, later known as the St. Aloysius Catholic Club. Out of his own pocket he paid the rent for meeting quarters and set about to increase the membership. Successful in this endeavor, Fr. Ostermann began a systematic campaign to have the young men (the admittance age was 18) frequent the sacraments more regularly.

The members have served as advisers to the younger boys of the parish, helping them to avoid the pitfalls and dangers to which they were exposed. When early this year Fr. Ostermann was transferred to another parish, a special Communion Day and Breakfast were appointed. In tribute to their spiritual director every member attended; this is especially significant when it is realized almost three-fourths of the members reside outside the confines of the parish at the present time. A number of addresses were delivered at the breakfast including those by Fr. Ostermann, his brother, Rev. Joseph D. Ostermann, and a number of former presidents of the club. The St. Aloysius group is an affiliate of the C. V.

Honored by the presence of Rt. Rev. Abbot Paul M. Nahlen, O.S.B., of New Subiaco Abbey, the Subiaco Deanery Assembly of Study Clubs held its quarterly session at Paris, Ark., on Mar. 3rd. More than 300 members and their friends, including eight sisters and 11 priests, attended. Host to the meeting were the Paris Youth Group and their spiritual director, Rev. Thomas Buerger, O.S.B.

The program, dedicated to St. Joseph, consisted of a number of addresses, an open forum and a recreational period. Included among the subjects discussed were the parish as a center of youth's social life, bible



reading, the value of a Catholic higher education, the making of converts, and adult religious study clubs. The open forum was devoted to "true and false assertions." Several of the priests present addressed the delegates.

### New C. V. Life Member

**P**ARAMOUNT among the reasons responsible for the continued success of the C. V. has been the loyal co-operation and support received not only from the rank and file of its membership, but from numerous priests. The recent action of Rev. Peter J. Cuny, of Waterbury, Conn., exemplifies this better than a lengthy explanation.

A Sustaining Member for some time, Fr. Cuny recently expressed the desire to be enrolled as a Life Member of our organization. The letter containing his intention is significant for the reason he cites by way of explanation:

"In order to help the Central Bureau obtain the amount it needs to carry on, I hereby apply for a Life Membership and enclose a check for \$100."

So long as men of Fr. Cuny's calibre maintain an interest in the C. V., the fate of the organization will not be in jeopardy. His action, however, should provide an incentive to our members to increase the number of this type of membership, as well as the number of Sustaining Members.

### Credit Unions Active

**A** large number of parish credit unions of which members of the C. V. constitute a considerable portion of the membership have made commendable progress during the past year. The St. Francis Parish Credit Union, of Milwaukee, for example, one of the largest parish credit groups, reports assets of \$49,944.27, as of Dec. 31st. Of this total \$35,348.44 was on loan to members. Mortgage loans and investments in stocks and bonds amounted to \$10,500, with only \$4,095.83 in cash. The union has \$47,064.91 in deposits, and has wisely set up ample reserves; the guaranty reserve fund was listed at \$1,107.81 and the undivided profits account at \$1,771.55. A four percent dividend was paid to members for the year 1939.

St. Joseph's Parish Credit Union of Union City, N. J., operating only a few years, reports cash on hand of only \$456.38 as against \$1,485.15 outstanding in loans. Earnings for the year were recorded at \$79.06. Liabilities include \$105.82 in the reserve fund and \$18.78 in the undivided profits account. Not a single loss was sustained on loans, a factor that enabled the union to grant a five percent dividend, after provisions for the special funds had been made.

The remarkable growth of the Trinity Parish Credit Union, serving members of Holy Trinity and St. Mary's Parishes in New Ulm, Minn., is disclosed in the figures released by that organization. Established five years ago, the union has increased its assets from about \$1400 to well over \$20,000. The membership has grown from 52 to 144, while the number of loans authorized in 1939 nearly trebled the total of the first year, 56 as compared to 20. Significant, however, is the fact that the amount of the loans has increased nearly seven-

fold, \$14,121.27 in 1939 and \$2,190 in 1935. Reserve funds and undivided profits are reported at \$1,261.29.

All of its loans in force at the end of last year, amounting to \$15,139.90, were secured by endorsement, assignment, etc., the Holy Trinity Parish Credit Union of La Crosse, Wis., reports. Total assets of \$16,107.25, including nearly \$1000 due from depository banks, are recorded. Organized eight years ago, the Union now has 282 members; each one received a five percent cash dividend on shareholdings for 1939. Liabilities of the association include \$13,417.50 in shares, a guaranty reserve of \$1072.50, undivided profits of \$987, and a reserve dividends account of \$630.25.

Noteworthy among the accomplishments of the Holy Name Credit Union of Sheboygan, Wis., is the rapid growth of share capital and membership. Although established only two and a half years ago, the Union has assets of \$6,999.40 and a membership roster of 165 as of Dec. 31st last. Moreover, 15 new members have been enrolled since the beginning of the present year. Last year's total represented an increase of 40. All but \$735.01 of the organization's capital is on loan to 67 borrowers. The various reserve accounts contain \$450.26.

### C. V. Executive Sessions

**M**ANY State Branches of the C. V. have adopted the practice of conducting executive sessions during the course of the year. At these meetings problems affecting the welfare of the organizations are discussed, plans of action formulated and suggestions offered to individual affiliated societies. Hence, included with the customary District League accounts this month the following report contains a review of a number of these assemblies.

Twenty-three officers of the C. V. of Wisconsin participated in an executive meeting held early this year in Milwaukee. Following routine matters, reading of financial and committee reports, appointment of delegates to the forthcoming national convention (11 official delegates were selected), etc., the officers discussed the tour to be conducted in conjunction with the New Ulm convention and voted to send Most Rev. Samuel A. Stritch a letter of congratulation on his appointment as Archbishop of Chicago. President Joseph H. Holzhauser was authorized to name a committee to call upon Most Rev. Moses E. Kiley, newly appointed Archbishop of Milwaukee. Reports on their activities were presented by the C. W. U. of Wisconsin and nine of the men's district organizations.

The board of directors of the C. U. of Ohio decided at their meeting held Feb. 4th in Cleveland to sponsor regional meetings four times a year, in addition to the annual convention. The first of these sessions will take place in Toledo. It was further decided to conduct the annual meetings in more widely separated cities and communities than in the past. In accordance with this decision, the 1940 meeting will take place in Chillicothe, on Aug. 31st and Sept. 1st. Rev. Cyprian Emanuel, O. F.M., spiritual director and chairman of the finance committee, offered a number of plans whereby to finance the organization. It was announced that three societies had joined the Branch, two of them former affiliates. They are the SS. Peter and Paul Aid Society of SS. Peter and Paul Parish, and the St. Lawrence Society of Sacred Heart Parish, both of Toledo, and the Holy Name Society of St. Agnes Parish, Orrville.

The spacious auditorium of Immaculate Conception Parish, Bronx, N. Y., was filled to capacity on Mar. 10th by delegates to the annual metropolitan meeting sponsored by the New Jersey, Brooklyn and New York Sections of the C. V. The program was preceded by a church service, consisting of sermon and benediction. Rev. Rudolph Kraus delivered the sermon, in both English and German, speaking on the significance of the last two weeks of Lent. Principal addresses were pre-



sented at the meeting by Mr. James A. Beha, who spoke on "Security and Our Religion," and Rev. John M. Beierschmidt, C.S.S.R., pastor of Immaculate Conception Parish and spiritual director of the C. W. U. of New York, who discoursed upon "What the Central Verein Is and What it Has Accomplished." Mr. Albert J. Sattler outlined the tour to be conducted in conjunction with the national convention this summer. Other speakers were Mr. William H. Siefen, president of the C. V., Mrs. Mary Filser Lohr, president of the N. C. W. U., Mr. William J. Kapp, president of the New York Local Federation, Mr. Charles Kraft and Mrs. R. Bolan, presidents of the New Jersey Branches, Mr. Bernard F. Jansen and Miss Julia Hohner, presidents of the Brooklyn Federations, and Mrs. Catherine Schmidt, president of the New York City section of the N. C. W. U.

It was reported recently that the executive committee of the C. U. of Arkansas had voted to sponsor a public speaking contest at this year's convention, to be held over Labor Day in Little Rock. Young men between the ages of 16 and 20 will be eligible to compete; district elimination contests will be conducted prior to the convention. An appeal has been issued by the officers, requesting the completion of the Subiaco Burse, amounting to \$5000 and intended for seminarians of New Subiaco Abbey.

At the close of one of the most successful years since the organization was established, members of the Rochester Federation met in annual session on Feb. 18th in St. Joseph's Parish auditorium. Mr. Edward P. Heberle was re-elected president and Mr. Charles Mura secretary. Principal speaker on the occasion, Rev. Stephen W. Aulbach, C.S.S.R., spiritual director, commented upon the splendid efforts of the members to promote Catholic Action. "At no time in the past has interest in our work been so manifest," a well-informed writer declares, "as during the past few months." As already reported, the Central Bureau booklet, "What is Corporative Organization?", is being used as a text by Mr. Philip H. Donnelly in expounding the Corporative system at Branch meetings. A special circle of about 20 members has been organized to study the problem more thoroughly; meetings are held in Mr. Donnelly's offices twice each month.

Besides participating in the metropolitan meeting in New York City, members of the C. V. of Brooklyn have been engaged in a number of other endeavors. Plans are being made for the annual Communion Breakfast, to be held this month; moreover, the Federation issues a monthly "Messenger," sent to affiliated societies, conducts regular meetings, and is at present promoting the study of credit unions. A consumers' co-operative has already been established by an affiliated unit, that of St. Leonard's Parish.

### Benevolent Society Jubilee

MEMBER of the C. V. for some 35 years, the St. Lawrence Benevolent Society of Milwaukee recently observed the golden jubilee of its founding with special ceremonies; a banquet, attended by virtually all the members, was conducted at a local hotel. The pastor of St. Lawrence Parish and spiritual director of the society, Rev. John W. Bott, congratulated the members and was later presented with a check for \$200 by the organization, intended to help retire the parish debt.

Congratulations were likewise tendered by Mr. Joseph Holzhauer, president of the C. V. of Wisconsin, and Mr. August Springob, recording secretary of the C. V. Mr. Holzhauer recounted the purposes and accomplishments of the State Branch and the national organization, while Mr. Springob discussed the activities of the Central Bureau. The spiritual director of the State Branch, Rev. John J. Grasser, outlined the efforts of the St. Lawrence Society. The guest speaker,

Judge Roland J. Steinle, former national president of the C. V. Gonzaga Union, discoursed upon the leadership the C. V. has taken in promoting understanding of the social question, pointing out especially its pioneering activity in this regard.

### Necrology

WITHOUT solicitation or representation of any kind, the late Rev. Anthony Wigger many years ago expressed his desire to be enrolled as a Life Member of the C. V. So great was his dislike of notoriety or acclaim, however, that for a long period he requested us to withhold publication of his membership. Fr. Wigger, pastor of Holy Cross Parish, in St. Louis, from 1925 until his retirement a few years ago, died on Feb. 28th after a protracted illness. He was 66 years old.

Born in Westphalia, Germany, on March 19, 1873, the deceased came to this country at an early age, and was ordained on June 9, 1899. Appointed to St. Augustine's Parish, St. Louis, he served as assistant pastor for some eight years before his appointment as pastor in Moselle. During the last illness of his brother, the late Rev. Peter Wigger, pastor of Holy Cross Parish, he was named administrator and succeeded his brother at the latter's death, in 1925.

### Miscellany

THE index and title page for Vol. XXXII of *Central-Blatt and Social Justice* have come from the press and copies are now available for distribution. Subscribers interested in preserving their issues of the journal, for which an index is of value, may obtain a copy from the Central Bureau.

The volume referred to was begun in April, 1939, and ended with the issue of March of this year. The index contains several hundred entries, classified according to subject, title and author.

The current year marks the 25th anniversary of the founding of St. Elizabeth Settlement and Day Nursery, conducted in St. Louis by the Central Bureau in the name of the C. V. Plans are in progress for a fitting celebration of the event, to take place late in September. Among the ceremonies will be a pageant in which the children will take part.

Within the past several years the enrollment of the institution has sharply increased. At the present time the daily attendance averages between 85 and 100 children of indigent and working parents in one of the poorer sections of the city.

Following her visit to New Ulm, Minn., where she conferred with officials of the C. V. and C. W. U. of Minnesota and members of the local committee in charge of this year's national convention, Mrs. Mary Filser Lohr, president of the N. C. W. U., came to St. Louis for a meeting of the board of trustees. On Mar. 18th she consulted with Rev. Anthony T. Strauss, spiritual director of the women's organization, as well as the Central Bureau staff, and on the following day presided at the all-day



meeting of the trustees. In the evening the Missouri section of the N. C. W. U. tendered the national president a dinner and reception at a local hotel.

About a hundred women were present on the occasion, besides a number of priests and a few laymen, including officers of the C. U. of Missouri. Among those in attendance were representatives from societies in St. Louis, St. Charles and Jefferson City. Speakers at the dinner were Fr. Strauss and Mrs. Lohr; Mrs. Rose Rohman, president of the C. W. U. of Missouri, acted as toastmistress. The president then attended a meeting of the young ladies' District League. The next day Mrs. Lohr conferred with officials of the St. Francis de Sales Maternity Guild and visited the St. Elizabeth Settlement and Day Nursery.

A ten-point program of Catholic Action has been prepared by Rev. John S. Brockmeier, spiritual director of the Cath. Women's League of Illinois and of the Springfield District League, embracing a wide field of endeavor. Published in the March issue of the *Springfield N. C. W. U. Messenger*, its provisions are worthy of notice by other groups, both men's and women's. The program seeks:

To effect the re-establishment of the Christian home; to work for the passage of legislation to prohibit married women from working in industry, provided their husbands are able to support them; to promote the Maternity Guild; to encourage Catholic women to vote intelligently at all elections; to promote both the parochial and the public school; to promote the cause of youth; to co-operate in the campaign to eradicate the evil of objectionable literature and motion pictures; to further the social, intellectual and spiritual welfare of Negroes; to maintain mission work; and to join established parish societies.

A member of the C. V. Committee on Social Action, Rev. R. B. Schuler, of Krakow, Mo., has been appointed temporary director of the St. Louis Archdiocesan Rural Life Conference by Archbishop John J. Glennon. Fr. Schuler, who has served as secretary of the Conference since its inception six years ago, replaces Most Rev. Christian H. Winkelmann, newly created Bishop of Wichita, Kan., founder and director of the Conference.

With the departure of Bishop Winkelmann it was feared the Conference might cease its activities, since His Excellency had been so closely identified with the undertaking. In announcing the appointment of Fr. Schuler as director, however, Archbishop Glennon declared "it would be most unfortunate for our rural people, for our priests in the poorer missions, most unfortunate for the interests of the Church, were we to discontinue the work which has been carried on. There must be no thought of this."

Here and there in Western States, such as Colorado, Idaho and Washington, individual societies are affiliated with our organization. They have remained faithful throughout the years, and this is all the more commendable for the fact of their comparative isolation. It is only very rarely they are able to send representatives to a national convention.

A letter recently received by the Bureau from a member of St. Joseph's Verein at Cottonwood,

Idaho, Mr. M. Darscheid, is characteristic of their attitude toward the parent body:

"I have learned from *Central-Blatt* that the C. V. intends to increase the Central Bureau Endowment Fund. I read the item at the last meeting of St. Joseph's Verein and I believe the Society will ultimately contribute a small sum for the purpose referred to."

We have received a number of similar communications, all of which indicate the tendency on the part of many of our affiliates to stand by the C. V. and its Bureau.

The present emphasis on radio, the motion pictures, the picture magazine, etc., has resulted in a corresponding de-emphasis on the value of the printed word. But the printer's ink is pre-eminently important in the dissemination of ideas and in promotional undertakings. We would wish to see more of our members write more about the C. V. in parish bulletins, local papers and magazines, or explain various problems in the light of Christian principles.

The March issue of the newly organized *Holy Name Record*, published by the Holy Name Society of St. Peter's Parish, Newark, contains an article of this nature, written by Mr. Charles P. Kraft, trustee of the C. V. and president of the New Jersey State Branch. Mr. Kraft offers a brief explanation of the history and program of the C. V.

At a well-attended meeting of the committee of arrangements for this year's convention of our Pennsylvania Branch, held at Philadelphia on March 10th, the motto "Peace through Justice" was decided upon. The spiritual adviser of the organization, Rev. Jos. F. May, of Middletown, and the organization's President, Mr. F. Wm. Kersting, of Pittsburgh, participated in the session and lent their support to plans of the committee. Mr. Emil Beck, its president, was in the chair.

Both C. V. and *Central-Blatt* came in for a good deal of wholehearted commendation on the part of the various speakers.

It is from a letter addressed to the Bureau by a Benedictine Father we quote:

"My heartfelt thanks to you and your organization for the excellent leaflets on social topics and the brochure dealing with Corporatism. The plan of the brochure greatly appeals to me. Were it possible thoroughly to indoctrinate the people with the simple idea of the organic nature of society, what clarity, unity and vision would result therefrom in the minds of those whose study of social science, despite and on account of the voluminous literature on the subject, so often results in added complexity and uncertainty while seeking to master the problems of social reconstruction."

It is with regret we report the dissolution of the C. V. Branch in Oregon. The decision to disband was reached at a special meeting held in Portland on Feb. 24th. For several years the Branch has been composed of only a few societies, one of which voted to withdraw earlier in the year.

The Oregon Branch, established nearly 25 years ago, during its existence achieved a creditable record of service in promoting the Catholic cause in that State.



## DIE SOZIALPOLITISCHEN RICHTUNGEN UNTER DEN DEUTSCHEN KATHOLIKEN SEIT 1870.

### I.

DER glückliche Ausgang des deutsch-französischen Krieges 1870-71 brachte Deutschland die neue Reichsverfassung mit Wilhelm I. als deutschen Kaiser. Unterstützt von einer grossen Reihe technischer Erfindungen, nahm das Wirtschaftsleben nach dem Kriege in Deutschland einen stürmischen Aufschwung, dem aber schon 1873 in einem „grossen Krach“ eine rückläufige Bewegung folgte. Die Freiwirtschaft hatte zu einer „Gründerperiode“ geführt, die teilweise ans Schwindelhafte grenzte.

Die Katholiken Deutschlands griffen im Herbst 1870 mit dem „Soester Programm“ aktiv in die neue Sozialpolitik ein. Beim Zusammentritt des ersten Reichstages am 17. März, 1871, wurde das „Zentrum“ mit 67 Reichstagsabgeordneten gegründet; es bestand zwar fast ausschliesslich aus Katholiken, lehnte es aber ab, sich als katholische Partei einzuführen, sondern bezeichnete sich lediglich als eine nicht-konfessionelle, politische Partei. Der immer stärker werdende Konkurrenzkampf in der Industrie führte bald zu einem starken Druck auf die Preise und folglich auch auf die Arbeitslöhne. Die Industrie musste exportieren und wurde dadurch vom „Weltmarkt“ abhängig. Neben den sozialdemokratischen Arbeitervereinen, die sich in „freien Gewerkschaften“ zusammmentaten, wurde 1894 der „christliche Gewerkverein“ zum Schutze der Interessen der christlichen Arbeiter gegründet; er hatte seinen S.tz in München-Gladbach, einer Industriestadt im Rheinland. Als Antwort auf die am 5. Okt., 1886, erfolgte Gründung des „Evangelischen Bundes“ wurde im November 1890 in Mainz der „Volksverein für das katholische Deutschland“ gegründet, der sich die Vertretung und Schulung des ganzen katholischen Volkes in sozialer Hinsicht zur Aufgabe machte. Politisch unterstützte er das „Zentrum“.

Etwas später schloss sich ein kleiner Teil der katholischen Arbeitervereine in Berlin zusammen, welche die wirtschaftlichen Aufgaben in den sogenannten „Fachabteilungen“ lösen wollten. Dieser Verband unterschied sich von dem München-Gladbacher dadurch, dass er alle wirtschaftlichen und politischen Bestrebungen den Vorschriften der Religion unterstellte und den Streik als regelmässiges Kampfmittel verwarf. Dieser Verband wurde geleitet von Baron von Savigny, Lizentiat Fournelle und Dr. phil. Fleischer. Während fast alle deutschen Bischöfe den München-Gladbacher Verband bevorzugten, empfahlen die Bischöfe Kardinal Kopp, Breslau, und Dr. Korum, Trier, den Berliner. Dieser Verband geriet bald in einen scharfen

Kampf mit dem ersteren. Der preussische Episkopat nahm in zwei Hirtenschreiben, und zwar vom 23. August, 1890, und 22. August, 1900, Stellung zur sozialen Frage, und entschied im wesentlichen, dass die Streitfragen nur nach den Prinzipien der Religion gelöst werden könnten. Der „reinwirtschaftliche“ und „reinpolitische“ Machtstandpunkt, den die sozialdemokratischen und die christlichen Gewerkschaften der München-Gladbacher Richtung einnahmen, war damit verworfen. Der Streit zwischen der Berliner und der M.-Gladbacher Richtung nahm jedoch an Schärfe trotzdem zu, sodass Papst Pius X. in einer besonderen Enzyklika (*Singulari quadam* vom 24. Sept., 1912) entscheidend zur Sache Stellung nahm und sich, was die Grundsätze angeht, für die Berliner Richtung aussprach.

Die preussischen Bischöfe veröffentlichten dieses päpstliche Rundschreiben mit einem Ausschreiben vom 5. November, 1912, worin sie den deutschen Katholiken die Beachtung der päpstlichen Weisungen empfahlen. Aber auch das päpstliche Eingreifen konnte die Gemüter nicht beruhigen; die M.-Gladbacher beharrten ziemlich unverblümt auf ihrem abweichenden Standpunkt. Die Bedeutung der religiösen Prinzipien für das Wirtschaftsleben war den Führern dieser Richtung offenbar schon damals nicht mehr klar. Selbst als Pius X. die Führer der Berliner Richtung in Privataudienz empfing und ihnen ausdrücklich erklärte, dass er sie billige und anerkenne, die anderen zwar nicht verurteile, aber auch nicht empfehlen könne, ging der Streit weiter. Wie heftig derselbe war, zeigt folgendes Vorkommnis. Kardinal von Hartmann, Köln, hielt am 18. Dezember, 1913, in der Versammlung der Diözesanpräsidien der Arbeiter- und Knappenvereine seiner Diözese eine Rede, in welcher trotz der Enzyklika *Singulari quadam* offensichtlich die M.-Gladbacher Gewerkschaften empfohlen wurden. In einem Schreiben vom 1. Januar, 1914, an den Diözesanpräses Dr. Otto Müller erläuterte Kardinal Hartmann sein Schreiben. Darauf schrieb Kardinal Kopp in der von Graf Oppersdorf, Berlin, herausgegebenen Wochenschrift „Klarheit und Wahrheit“, Berlin Nr. 2 vom 11. Januar, 1914, einen sehr ernsten Artikel, in dessen Eingang es heisst: „In der Versammlung vom 18. Dezember v. J. erklärte der Herr Erzbischof (von Köln): „Unter unseren Verhältnissen haben wir die Pflicht, die christlichen (M.-Gladbacher) Gewerkschaften zu fördern und zu pflegen“. In dem Schreiben vom 1. Januar d. J. verwahrt sich der Herr Erzbischof dagegen, dass er sich mit der Enzyklika *Singulari* in Widerspruch gesetzt habe, und will damit nur der Auffassung Ausdruck gegeben haben, „durch diese Aufforderung die christlichen Arbeiter gegen die sozialdemokratische Verführung zu schützen“. Das hiesse: „Der Zweck heiligt die Mittel. Lassen wir dagegen die Enzyklika selbst sprechen.“ Nachdem Kardinal Kopp als-



dann aus der Enzyklika *Singulari* den klaren Beweis brachte, dass der Papst nur die Berliner Richtung empfohlen haben wollte, schrieb er weiter: „Die Enzyklika verbietet jeden Zwang gegen die reinkatholischen Arbeiterorganisationen; der Herr Erzbischof aber macht es seinem Klerus zur Pflicht, die christlichen Gewerkschaften zu fördern und zu pflegen. Er zwingt also moralisch seinen Klerus, die christlichen Gewerkschaften einzuführen, während der Papst dieses ausdrücklich verbietet. Kann also der Erzbischof behaupten, er stehe nicht im Widerspruch mit der Enzyklika *Singulari quadam*? Verlangt er nicht vielmehr gerade das Gegenteil dessen, was die Enzyklika verlangt? . . . Der Herr Erzbischof führt also das katholische Volk irre, wenn er trotzdem behauptet, mit der Enzyklika *Singulari quadam* nicht im Widerspruch zu stehen. . . Möge der Herr Erzbischof nur ehrlich und offen erklären: Meine Worte stehen nicht im Einklang mit der Enzyklika; diese enthält nicht die Pflicht, die christlichen Gewerkschaften zu fördern und zu pflegen, sondern im Gegenteil verbietet dieses. Dann gibt er seinen Diözesanen die richtige Belehrung und erweist der Wahrheit den schuldigen Dienst und die gebührende Ehre.“

Am folgenden Tage, am 12. Januar, 1914, erschien in der „Kölnischen Volkszeitung“, Nr. 35, dem führenden Organ der Zentrumsparlei im Rheinland, ein heftiger Artikel gegen die Ausführungen des Kardinals Kopp. Darin heisst es unter anderem: „Ein in der Erzdiözese Köln erscheinendes Blatt kann an einer solchen tieftraurigen Erscheinung nicht achtlos vorübergehen. Der schärfste Protest kann hier kaum scharf genug sein . . . . Es wird nicht nötig sein, zur Erläuterung dieser schamlosen Sätze noch ein Wort hinzuzufügen; sie sprechen für sich selbst. So ist niemals in einem katholisch sein wollenden Blatte mit einem hohen Würdenträger der katholischen Kirche umgesprungen worden. Das ist die Sprache eines blindwütigen, herostratischen Fanatismus, welche sich über die Folgen keine Rechenschaft mehr gibt. Das ist ein Katholizismus, der die Autorität des bischöflichen Amtes, des ganzen Episkopats, frech mit Füßen tritt und dabei insinuiert, dies geschehe, um die päpstliche Autorität zu wahren! Als wenn das nicht der sicherste Weg wäre, um die kirchliche Autorität überhaupt ins Wanken zu bringen. Mit Zeitungsartikeln lässt sich im übrigen die Sache nicht erledigen.“ Darauf antwortete Kardinal Kopp noch einmal in einem kurzen Aufsatz „an die Kölnische Volkszeitung“, in „Klarheit und Wahrheit“ Nr. 3, vom 18. Januar, 1914. Wir geben den ersten Satz dieser zweiten Erklärung des Kardinals Kopp hier wieder: „Die Kölnische Volkszeitung“ kann wohl nicht annehmen, dass ihr Geschimpfe in Nr. 35, wie es ihre Gewohnheit ist, die Angelegenheit, um die es sich handelt, erledigt. Auf die Sache ist sie mit gewohnter Vorsicht nicht eingegangen, sondern bemüht sich nur, uns bei dem katholischen

Volke als Verräter der bischöflichen Autorität anzuklagen. Wir könnten die Jahressbände des Kölnischen Blattes nachschlagen, um leicht nachzuweisen, wie sehr sie uns in der Nichtachtung der kirchlichen Autorität über ist.“

Zwar ist keiner der beiden Artikel des Herrn Kardinals Kopp mit dessen Namen unterzeichnet, aber wir besitzen das Originalschreiben vom 21. Januar, 1914, eines des Nächstbeteiligten, der den Verfasser unbedingt kennen muss, in dem uns mitgeteilt wird, dass Kardinal Kopp der Verfasser ist. Wir besitzen ferner eine authentische Abschrift eines Briefes des Kardinals Kopp vom 12. Januar, 1910, an die Vorsitzende einer Arbeiterinnenorganisation, in welchem es heisst: „ . . . die in der ganzen Diözese Breslau, habe ich von vorneherein vor der Verseuchung des Westens zu bewahren gesucht . . . . Ich habe noch einmal im Herbst den Versuch gemacht, wenigstens ein äusseres Zusammengehen zu ermöglichen; alles scheitert an dem wahrhaft häretischen Fanatismus, der im Westen bezüglich der sozialen Frage herrscht.“

Schon am 13. April, 1909, (Osterdienstag) hatte in Köln eine Besprechung unter zehn Herren, die alle Anhänger des Zentrums waren, stattgefunden, um die Frage zu besprechen, wie die in den Zentrumsblättern immer stärker hervortragende Tendenz, die wichtigsten Kulturgebiete zu interkonfessionalisieren, besser entgegengetreten werden könnte. Schon diese Besprechung erregte derart den Zorn aller der der Köln-Gladbacher Richtung angehörenden Zentrumsführer, besonders aber der Kölnischen Volkszeitung, dass in der Zentrumspresse ein ungeheurer Spektakel gegen diese „Osterdienstagskonferenz“ losging. Schliesslich wollte niemand etwas mit der Konferenz zu tun haben; selbst einige Teilnehmer liessen sich nachträglich bange machen.

Ueber Einzelheiten aus dem schweren Kampfe, welche die „Integralen“ — so nannte man diejenigen, welche die politischen und wirtschaftlichen Fragen nach den Vorschriften der Religion geregelt haben wollten — gegen den Interkonfessionalismus der Köln-Gladbacher Richtung geführt haben, kann man sich in folgenden Schriften informieren: 1) Montanus, „Das alte und das neue Zentrum“; 2) Raimund Bayard, „Die Wahrheit über den Gewerkschaftsstreit der deutschen Katholiken“; 3) J. Windolph, „Das Christentum der christlichen Gewerkschaften“; 4) J. Windolph, „Der deutsche Protestantismus und die christlichen Gewerkschaften“; 5) Geheimer Justizrat Hermann Roeren, „Zentrum und Kölner Richtung“; 6) derselbe, „Veränderte Lage des Zentrumsstreits“; 7) Dr. Julius Bachem, „Das Zentrum, wie es war, ist und bleibt“; 8) Dr. Carl Bachem, „Zentrum, katholische Weltanschauung und allgemeine politische Lage“; 9) Dr. Spahn, „Das Zentrum und sein Programm, nach den Reden verschiedener Zentrumsführer“; 10) J. Merfeld, „Der Krieg der Frommen“; 11) Pa-



stor Franz Kirchesch, „Kritische Randglossen zu den Grundsätzen, welche der Verband der katholischen Arbeitervereine 'Sitz Berlin' aufgestellt hat“, abgedruckt in der „Ständeordnung“ Nr. 7, 1914; 12) Dr. Carl Bachem, „Zentrum, katholische Weltanschauung und praktische Politik“; 13) Theodor Oehmen, „Steht das Zentrum auf dem Boden des Christentums?“; 14) derselbe, „Offener Brief an die Redaktion der Kölnischen Volkszeitung“; 15) Aus folgenden Zeitschriften: „Ständeordnung“, Koblenz; „Der Arbeiter“, Berlin; „Westdeutsche Arbeiterzeitung“, München-Gladbach; „Petrusblätter“, Trier; „Klarheit und Wahrheit“, Berlin; „Apologetische Rundschau“, Köln; „Das katholische Deutschland“, Breslau.

(Fortsetzung folgt.)

### Die Achtundvierziger und Görres.

VOR etwas mehr als Jahresfrist erschien in der Reihe „Politischer Schriften Schleswig-Holstein“ der von Alexander Scharff herausgegebene Band: „Uwe Jens Lornsen, Politische Briefe.“ Von der grossen Welt vergessen, lebt das Andenken dieses Vorkämpfers der Rechte der beiden Herzogtümer gegen die Anmassungen Dänemarks auch heute noch in der Erinnerung aller an der schleswig-holsteinischen Bewegung im 19. Jahrhundert interessierten Kreise. Für den Verfasser des unlängst im Central Blatt ausgesprochenen Zweifels an der Behauptung Falks, unter den Büchern des Deutsch-Amerikaners Konrad Krez haben sich auch Schriften des grossen Görres gefunden, gewann die Lektüre der Briefe Lornsens noch besondere Bedeutung. Wir begründeten unsere Vermutung mit dem Hinweis darauf, die Achtundvierziger seien „dem alten Löwen,“ wie seine Zeitgenossen Görres wohl nannten, ablehnend gegenüber gestanden.

Diese Vermutung fanden wir, auf den deutschen Liberalismus im allgemeinen angewandt, in einem Briefe des schleswig-holsteinischen Patrioten bestätigt. Lornsen schrieb im Spätsommer des Jahres 1831 einem Freunde:

„In den letzten Tagen habe ich mich ausschliesslich mit Görres Rheinischem Merkur 1814 beschäftigt. Diese Zeitschrift hat Epoche gemacht in dem politischen Leben der Deutschen und ihr Herausgeber unter allen Deutschen bisher am eingreifendsten und nachhaltigsten politisch gewirkt.“ Des weiteren bemerkt der Schreiber an einer anderen Stelle desselben Briefes, es fehlten Görres „ebensowenig die Lenkfedern als die Schwungfedern, und diejenigen, welche sich eine durchdachte und umfassende politische Bildung erworben haben, werden Görres Flug durch die politische Welt ebenso sicher und fest als kühn finden.“ Auf dieses Urteil folgt nun eine auf die von uns aufgeworfene Frage sich beziehende Stelle.

Lornsen erklärt in dem an einen Freund gerichteten Schreiben:

„Jetzt entschwindet dieser Genius unserem Gesichtskreise und jene klapperdürre Species von Liberalismus sieht in diesem Fluge nur eine Höllenfahrt . . .“<sup>1)</sup>

Der Herausgeber dieses brieflichen Nachlasses bedeutet dem Leser in einer Fussnote: „Gemeint ist Theodor Olshausen.“ Wer war nun dieser von Lornsen öfters Genannte? Den liberalen Deutsch-Amerikanern früherer Tage war der Name wohlbekannt. Theodor Olshausen, linksliberaler Vorkämpfer der schleswig-holsteinischen Bewegung, seit 1830 Herausgeber ihres führenden Organs, des *Kieler Correspondenzblattes für die Herzogtümer Schleswig-Holstein und Lauenburg* gelangte, nachdem die Dänen 1851 gesiegt hatten und die Patrioten verfolgten, nach Amerika. Wie so viele flüchtige Schleswig-Holsteiner wandte sich Theo. Olshausen nach Iowa, wo er sich in Davenport niederliess. Später lebte er in St. Louis; in beiden Städten war er als Journalist tätig. Und zwar verfocht er eifrig die Sache der Union, wie die meisten Achtundvierziger. Im Jahre 1865 kehrte er nach Deutschland zurück; am 31. März 1869 traf ihn der Tod zu Hamburg. Sein Bruder Arthur war bereits 1837 nach Amerika ausgewandert. Er wurde in St. Louis Setzer und Eigentümer des *Anzeiger des Westens*. Jedoch verkaufte er das Blatt im Jahre 1851, worauf er das wurde, was man in unserem Lande einen „Geschäftsmann“ nennt.

Uwe Jens Lornsen stammte übrigens von der in letzter Zeit oft genannten nord-friesischen Insel Sylt. Ein heute ebenfalls vergessener deutscher Schriftsteller, Mügge, gestaltete das tragische Leben Lornsens zu einem Roman, „Der Vogt von Sylt,“ der neben der Gestalt, die uns aus den „Politischen Briefen“ entgegentritt, ein Schemen zu sein scheint.

### Preis der Muttersprache.

IM amerikanischen Volke herrscht die Meinung, das Elsass sei französisch, auch der Stammesart und der Sprache nach. Man ahnt nicht, wie zäh Elsässer und selbst ein Teil der Lothringer am Deutschen festhält. Die deutschsprachigen Bewohner des Elsass und Lothringens lieben ihre Muttersprache vor allem auch als Hort der Religion. Insbesondere, weil aus Frankreich seit den Tagen der Deisten im 18. Jahrhundert Zweifel und Unglaube ins Land kamen auf Französisch.

Eine beachtenswerte Aeusserung über das Deutsche, im Jahre 1866 zu Strassburg im *Volksfreund* veröffentlicht, brachten *Die Getreuen* (Berlin) im Januarheft l. J. Man liest da:

„Für Elsässer und Lothringer hat die Muttersprache endlich den unendlichen Vorteil, dass sie das Gefäss

<sup>1)</sup> Loc. cit., Heide in Holstein, 1938, S. 27-28.



ist, in welchem beiden Stämmen der christliche Glaube bewahrt wurde. Man kann freilich auch französisch Gott geben, was Gottes ist; diejenigen aber, die bei uns diese Sprache sprechen, geben uns öfter das Aergernis des Unglaubens als das gute Beispiel christlicher Frömmigkeit. Aus alter Erfahrung wissen wir, dass mit dem Deutschen viele unserer Landsleute auch ihr Christentum abgelegt haben. . . .

„Das deutsche Lied ist ein kostbarer Schatz, den wir uns allmählich abstehlen lassen. Und das sollten wir nicht. Im deutschen Kirchenlied ist ein Schwang und eine Kraft, eine Innigkeit und eine Andacht, welche dem Gebete Flügel und dem Gottesdienst eine bewundernswürdige Majestät verleihen. Alle Kunst und Künstelei, alles Musizieren und Instrumentieren, die päpstlichen Sänger der sixtinischen Kapelle und die Hofkapelle zu München werden aufgewogen durch ein einfaches deutsches Kirchenlied. Dass wir das deutsche Kirchenlied vernachlässigt haben, es haben ausarten lassen in gedrillte Naselei oder gar mit weischen Leiern ersetzt haben, das ist und bleibt unverzeilich.“

Die letzten Sätze insbesondere beklagen eine Tatsache, die uns in Amerika leider nicht fremd ist. Das Aussterben des deutschen Kirchenlieds in unserem Lande ist ein Verlust, der sich nach und nach in der geistigen Verkümmern von nicht wenigen Nachkommen der deutschen Einwanderer des 19. Jahrhunderts offenbaren wird.

#### Aus unserer Missionspost.

VON alters her folgt die Teuerung dem Kriege auf den Fuss. So auch gegenwärtig wieder in China. Der hochwst. Missionsbischof Georg Weig berichtet uns aus Tsingtao:

„Die Preise der Lebensmittel sind geradezu unerschwinglich, sodass der für uns günstige Wechselkurs des amerikanischen Dollars dadurch vollständig aufgewogen wird. So z. B. kostet jetzt ein Säckchen Mehl von etwa 40 Pfund 12 Dollar mex., während man vor zwei Jahren nur 1.50 Dollar mex. dafür bezahlte. Sie vermögen nun zu ermessen, wie froh ich stets bin, wenn wieder einmal ein paar Golddollar aus U. S. A. ankommen.“

Das Missionswerk schreite jedoch weiter gut voran. „Die arme Bevölkerung erblickt,“ so heisst es des weiteren im gleichen Briefe, „in der kath. Kirche ihre Stütze und Rettung aus all diesen Nöten. Vermöchten wir uns nur etwas mehr sozial zu betätigen! In Bezug auf die *justitia socialis*, für welche Sie sich im Central-Verein so tapfer einsetzen, muss in China noch viel geschehen.“

Zu Kriegsnot und Teuerung gesellt sich nun noch das Elend, das vielerorts in China Naturereignisse stiften. Ein Missionar meldet uns:

„Hier in der Stadt Tsinanfu gibt es augenblicklich noch über 3000 Flüchtlinge aus der grossen Ueberschwemmung in Nordchina. Sie sind hier, wie man in andern Ländern sagen würde, in einem grossen Konzentrationslager. Leben in ganz erbärmlichen Verhältnissen. Es ist fast himmelschreiend. Täglich sterben so und sovieler und andere werden blind. Leider vermögen wir diesen Armen nicht wie es sich gehörte zu helfen. In der augenblicklichen Kälte leiden sie fürchterlich, da sie nicht entsprechend bekleidet sind, weshalb wir auf einen baldigen Frühling hoffen. Unsere Christen haben zwar eine Anzahl Bettdecken für diese armen Flüchtlinge gesammelt, doch, was ist das für so viele.“

Man bedenke. In unserem Lande hält die Regierung Lebensmittel und Baumwolle dem Markte fern, in der Absicht, eine Preissenkung zu vermeiden, und anderswo hungern, frieren und gehen die Menschen zugrunde. Und dann wundert man sich über Kriege, die wirtschaftlicher Gründe wegen geführt werden!

#### Miszellen.

EINE der Radio-Sendungen des Vatikans im Monat Februar setzte sich mit dem Vorwurf der Klerikalisierung der Kirche auseinander und betont, dass die Kirche keineswegs identisch sei mit Klerus, sondern dass auch die Laienwelt wesentlich zur Kirche gehöre und dass gerade sie für die Weltarbeit der Kirche aufgerufen sei.

Der Rückzug in die Sakristei, die Flucht ins Herzenskammerlein und die Entmündigung der Laien ist gerade das, was wir nicht brauchen, und ist das, was den Bestrebungen und Forderungen sowohl des elften, wie des zwölften Pius entgegensteht.

Im verflossenen Jahrhundert war es in unserem Lande, wenigstens in den von Deutschen bewohnten Staaten, gang und gäbe, öffentliche Bekanntmachungen auch in deutscher Sprache zu veröffentlichen. Und zwar nicht nur Mandate oder Einwanderungsschriften über Erwerb von Farmland, sondern auch jährliche Verwaltungsberichte u. s. w.

In den jüngsten Jahrzehnten ist diese Gepflogenheit abgekommen, weil das Bedürfnis, Kenntnis über öffentliche Dinge in deutscher Sprache zu verbreiten, nicht mehr vorlag. Wir erinnern uns einer Ankündigung des Präsidenten Tafts in deutscher Sprache; auch während des Krieges wurde das eine oder andere Dokument von Washington aus in Deutsch ausgegeben. Erstaunlicherweise hat nun Ende Februar das Bureau of the Census die Proklamation des Präsidenten über den bevorstehenden Sechszehnten Zehnjährigen Bevölkerungszensus an die in unserem Lande in deutscher Sprache veröffentlichten deutschen Zeitungen und Zeitschriften geschickt.

Von besonderem Interesse ist die Bezeichnung des Hrn. Cordell Hull, der die Proklamation bescheinigt, als Staatsminister. Ueber diese Uebersetzung seines offiziellen Titels, Secretary of State, liess sich manches sagen. Noch mehr aber über gewisse in dem Dokument ausgesprochene Ansichten und Strafandrohungen. Beide beweisen, wohin die Reise geht. Wir sind ohne Zweifel eingestellt auf den Staatsabsolutismus.

Geschichte ist mehr als ein Aneinanderreihen von Ereignissen. Geschichte ist Begreifen des lebendigen Geschehens aus seinen Gründen.